

THE CONGREGATIONALIST

Boston Thursday 6 September 1900

A HARVEST PRAYER

*L*ORD of the harvest! once again
We thank Thee for the ripen'd grain;
For crops safe carried, sent to cheer
Thy servants through another year;
For all sweet holy thoughts, supplied
By seed-time and by harvest-tide.

The bare dead grain, in autumn sown,
Its robe of vernal green puts on;
Glad from its wintry grave it springs,
Fresh garnish'd by the King of kings;
So, Lord, to those who sleep in Thee
Shall new and glorious bodies be.

Nor vainly of Thy Word we ask
A lesson from the reaper's task;
So shall Thine angels issue forth;
The tares be burnt; the just of earth,
Playthings of sun and storm no more,
Be gather'd to their Father's store.

Daily, O Lord, our prayer is said
As Thou hast taught, for daily bread;
But not alone our bodies feed;
Supply our fainting spirits' need;
O Bread of Life! from day to day,
Be Thou their Comfort, Food, and Stay!

BY JOSEPH ANSTICE

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Sept. 16-22. The Broad Way; The Narrow Way. Matt. 7: 13, 14.

Our Lord never undertook to scare men into the kingdom of God, but in this teaching as well as in many other of his words we discern the solemn undertone of warning. He who understood as did no one else the nature of man and the critical character of our days upon the earth, if he were true to him who sent him into the world could not fail to impress upon his hearers the tremendous importance of a choice between good and evil, the necessity of strenuous exertion if one would save his soul. He who floats along with the multitude will be borne along with them into the broad way, but he who would preserve his independence and would come into possession of eternal life must make a business of finding the narrow gate. It is away from the beaten track; it is not sought by the crowd; but any one who looks for it can see it, and any one who will put forth manly effort can enter.

One reason why the broad way is so popular is that those who are entering it do not see to what it leads. The present good always appeals powerfully to man's appetites, and the sight of so many allurements just within the gate to the wide way attracts multitudes who, could they see its end, would never set foot therein. There lies before me a letter describing a human shipwreck. A boy of only twenty-one fell heir, not long ago, to a fortune, which in a few short weeks he had wasted in riotous living. He has brought sorrow upon those who loved him most as his money has slipped like sand through his fingers, and today, broken in body and spirit, he appeals piteously for help. His business position lost and his moral as well as financial capital squandered—is the final outcome of entrance upon the broad way. Some men may travel on it at a faster pace, but sooner or later they bring up at the brink of a precipice.

On the other hand, I believe that though the strait and narrow path often looks to a young person somewhat uninviting, even thorny and barren, it nevertheless opens quickly into meadows fragrant with the breath of summer flowers. "He leadeth me beside still waters," saith the Psalmist. God does not contract life for the Christian, but continually expands it. The need of strenuous efforts persists, but the follower of Jesus picks many a flower along the pathway, gains many a rare vision from the mountain top as he travels along.

Nor are these two ways so far apart that there can be no intercommunication. Bless God that he who is in the broad way can scale the barrier between it and his present pathway and join the company of the faithful and the aspiring. On the other hand, the traveler in the narrow path, unless he is vigilant and prayerful, may find himself yielding to the enticements of the broad way as he is made aware of them through the sounds that float over the barriers. Moreover, that providential ordering of life which leaves Christians in the midst of the world instead of taking them out of it makes it possible to lend a hand at almost any moment to rescue some brother from the downward path.

And yet, though parallel for a time, the broad and narrow ways ultimately diverge. It is no arbitrary decree of God; it is an eternal moral principle that character tends to fixity. We need not raise perplexing and useless questions about the final outcome, what God's grace may or may not do for others, but we may take to our own hearts our Lord's solemn warning, and without settling the question whether there are few who shall be saved or not we can strive with all our might to enter the strait gate.

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
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The Christian World

City Evangelization

Quietly, but surely, efforts to serve the people in Christ's name are becoming systematized in our cities and so directed that all denominations of Christians co-operate in the work. Great changes are taking place in ideas as well as in methods of evangelization, but we believe the underlying aim is the same and that the results will be acceptable to the Master. In the *Boston Transcript* we find an account of the progress of organized charitable work in Buffalo during the last five years, which illustrates the changed methods. The movement appears to have sprung from this suggestion: "If you could district the large cities, and induce the churches to look after those districts as the politicians look after the voters in those districts, there would follow such an uplifting of the masses as has never yet been known." We cannot follow out the application of the idea, which has taken form in social settlements of various kinds, and especially in personal contact between helpers and helped, with encouraging results in bringing people to appreciate better ways of living and to cherish nobler ideals. The writer of the article says of the working of the plan thus far: "It has 'wrought no economical miracles'; but it has stopped the overlapping of relief, checked the growth of the pauper class, and enabled the poormaster to reduce his estimates one-half. . . . Whole congregations have become familiar with the district in their charge, and have come to regard the poor man less as a strange animal who should be made to take 'improvement' in prescribed doses and more as a brother to be treated with tact and respect." We hear from time to time of other object lessons in church federation which are being wrought out, practice often preceding theory. Without observation an evolution is going on not less promising for the growth of the kingdom of God than in days when news used to be chronicled of great revivals sweeping over cities and bringing hundreds of converts into the churches.

What Will the Presbyteries Say

The committee appointed under the resolution of the last General Assembly of the Presbyterian Church to consider the revision of its Confession of Faith has sent out several questions to the presbyteries. It asks, in substance, do you want a revision, or an explanatory statement appended to the creed, or a brief statement of the doctrines now believed, or do you want to leave the creed as it is? If you want revision, how much do you want, and if an explanatory statement, what would you have explained? About forty presbyteries have expressed

a desire that the subject should again be taken up. Some 200 presbyteries have made no deliverance as yet. When all have answered the questions it may be seen how far the denomination has moved doctrinally since 1892, when proposals for revision were rejected by the assembly. The place on the committee made vacant by the resignation of Rev. Dr. B. B. Warfield has been filled by the appointment of Dr. Henry van Dyke. The former is an opponent of revision, the latter favors it. The renewed discussion will be an important gain in the intelligence of the rank and file of Presbyterianism. The members will study the creed they are supposed to represent, and it will be interesting to see if they will deliberately reaffirm their conviction that God has predestined and foreordained certain persons to everlasting death and that "their number is so certain and definite that it cannot either be increased or diminished." The Southern Presbyterian Church has attempted to explain by a footnote that no persons dying in infancy are thus damned before birth, but this is really an addition to the Confession. It assumes that a new revelation has been given, and calls for further explanation. The fact is likely to be made manifest by discussion that attempts to put new wine into the old bottle will break the bottle and cause the loss of the wine. By and by, though not for some years yet, our Presbyterian brethren will apprehend the wisdom of our Lord's saying that "they put new wine into new bottles and both are preserved."

The Veterans' Memorial Day

The recommendation of Commander-in-Chief Shaw of the Grand Army of the Republic in his annual address to that body last week that the veterans enact a rule making the last Sunday of May the day for the observance of Memorial Day rather than May 30th did not meet with favor, and was formally rejected as it was once before at a previous encampment. It doubtless is true, as Commander Shaw suggested in his argument for the change, that the public now makes so much of a holiday of the 30th that the veterans often have reason to feel that they and their beautiful memorial service are overlooked. On the other hand, there is reluctance on the part of the clergy and many of the laity to see Sunday in any way secularized or made a day when crowds gather to see large processions. Moreover, clergymen are now feeling the pressure upon them of so many causes and societies which claim special Sundays as their particular days that they do not care to see a Sunday in May pre-empted every year. The Grand Army of the Republic is very dear to the hearts of the Christians of the North, and seldom, if ever, have church doors been barred to the veterans when they

have sought admission. No wide-awake pastor fails now to utilize the Sunday nearest Memorial Day in ways that will build up a spirit of Christian patriotism among his people, and will conserve that reverence for a veteran of the Federal army which is his due.

International Christian Courtesies

The ever-increasing number of American Christians in London during the summer who need intelligent and inexpensive guides, and who would appreciate kindly attentions from local Christians and opportunities to study English family and church life more intimately, has led to the suggestion that the London churches do something to meet this need. Rev. F. B. Meyer is heartily supporting it. We recall courtesies which he and his associates have graciously rendered that have given to American visitors better knowledge of the ways of working in English churches than they could have gained by any amount of unguided explorations. Mr. Meyer says in the *London Chronicle*:

What is much needed is some great central Christian rendezvous where American Christians—and one might add Australians and Canadians, and indeed all Anglo-Saxons—might be welcomed, and where they could obtain their newspapers, arrange their correspondence and perhaps also the forwarding or storage of their luggage. Of course, a small charge would have to be made. But within and beyond this central organization a great deal of voluntary work could be undertaken by each separate church or chapel and by individual members of the congregation. In my own church we have done a little in this direction by inviting American visitors to the tea which is served to those who like to stay on to the evening service, and personally I have also frequently invited Americans to dine on Friday evenings with my wife and myself at our private residence; and they always seem delighted to have any such opportunities of visiting English homes, and of meeting people outside the hotels where they like to congregate.

The Burdens of the Episcopate

Episcopal leaders in the diocese of New York are talking about assistance for Bishop Potter in his work. The Episcopal population of the diocese is 350,000, and in this the metropolitan jurisdiction of the country a vast number of duties fall to the bishop not provided for by canon. Besides, Bishop Potter has on hand the construction of a cathedral that is to cost \$10,000,000, and for which \$700,000 has been secured since March, when he returned from his tour of the world. There are several ways to bring relief. One of them is to divide the diocese, but this is opposed because already it includes not much beyond the old city—not much that accumulates labor—and to take off the few counties would help matters little. Another way is to elect a bishop coadjutor. To this course there are objections, mainly those that coadjutors are associated in the popular mind with a de-

crepit diocesan, and Bishop Potter is, happily, vigorous in mind and body, and that upon the death of the diocesan he necessarily succeeds to the vacancy. There is a movement in the direction of a bishop suffragan, but a law must first be passed by the general convention to admit of such official, and that does not meet till next year. A suffragan is simply an assistant, and does not succeed upon the death of the diocesan. It is not yet known what recommendation, if any, Bishop Potter will make to the convention, which meets a month hence. The discussion is being had by priests in the diocese and others, who realize that the labor to be done is far beyond the powers of one man, however strong and able, and the number of interests that are suffering in consequence. The bishop is known to have consulted with those nearest to him upon the best means of obtaining relief.

Denominational Consolidation

The union of Presbyterian churches recently completed in Scotland is only one instance of a world-wide movement towards bringing together the many branches of denominations which hold substantially the same belief and are under the same form of government. Another instance is in progress on the other side of the world. Methodist union has advanced with somewhat halting steps in Australasia, but it will, in all probability, be an accomplished fact within two years. In Queensland, South Australia, Western Australia and Tasmania it has been accomplished. In Victoria it is fixed for 1902, and it is practically certain in New South Wales in the same year. The last step but one was taken in the latter country in July, when the Primitive Methodists decided for union by a majority of nearly nine to one. The last step will be taken in a few months when the Wesleyan Conference, acting on this vote, takes the necessary means to consummate the union. In New Zealand the Primitive Methodists decline union. But probably what has been done and is being done in the other colonies will have an educative effect on them also.

Protestant Missions in China

The first Protestant missionary to China, Rev. Robert Morrison, was sent by the London Missionary Society, arriving in September, 1808. In 1842, when about sixty male missionaries had labored in China, there were only six native communicants. In that year a treaty between that country and Great Britain, besides ceding Hongkong, opened five seaports, with right of residence for trade and mission work. In 1853 the number of communicants had increased to 350. In 1860 ten new ports were opened. In 1861 a treaty was entered on between China and the United States which stipulated that "any person, whether citizen of the United States or Christian convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity shall in no case be interfered with or molested." In 1865 the converts to Christianity were about 2,000. At the close of 1898 the number reported was 80,082, and in May of the present year it was estimated that there were over 100,000

converts. A larger number were received into the churches last year than during the first sixty years after Dr. Morrison arrived in China. Christianity has become a vital power in that great country and it can never be driven out.

Thoughtless Criticisms

The work of the church and the influence of Christian leaders suffer more harm from irresponsible criticism than the faultfinders know. Fair and helpful criticism is welcome always, but thoughtless carping both betrays a wrong attitude of mind and misleads the careless. The work of the church will, as a rule, easily bear comparison with the work of other great organizations not under the interested control of a single head, while Christian workers are at least as honorable in little things as any other class of the community. For instance, the *Interior* remarks: "With 2,000 more Presbyterian churches than national banks in the country, there were fewer Presbyterian churches dissolved last year than national banks, and for \$1 lost in any organization struck from the rolls of the assembly it is safe to say that \$1,000 was lost by or in the bank that disappeared." And in another field (that of foreign missions, where the ways of missionaries have often been cruelly and unjustly criticised by their guests) the *Woman's Missionary Friend* says "Listen to a globe-trotter's careless and covert criticism of missionaries. 'Where can I get some stuff for a waist? I can't afford a silk one like you missionaries.' And yet the woolen stuff was, besides being unadapted to the climate, much beyond the price of the cheap China silk." For every idle word of fault-finding, we shall give account.

The Personal Element

To investigate Christianity merely as a subject of study is one thing. To investigate it with the purpose of learning if it have not something of direct and permanent value to you personally is another thing. The reason why some men exhibit a close familiarity with the history of Christianity and with its leading doctrines and methods, who, nevertheless, illustrate little or nothing of its spirit, is that they have studied it only in the former way, as they would study mineralogy or mathematics. But if Christianity have any claim upon attention at all, it is its personal element, its relation to every human soul, which gives it this claim. To disregard this fact is to miss the core of the whole subject.

Your Legacy

What are you doing for the future? What is to be the world's inheritance from your life after you have passed away? Are you adding anything to its permanent resources? It is natural for each of us to think chiefly of getting through life with comfort and, if possible, with some enjoyment of ease. But what we do purely for ourselves dies with us. The benefits we confer upon others survive us and render the memory of us blessed. One need not be the author of an epoch-making book, the painter of a world-renowned Madonna, the inventor of some new and wonderful way of harnessing natural forces for human use, or the organizer of a great rail-

road system. The best work for the future is possible to the least of us all. It is the improvement of character. It is adding to the sum of patience, purity, charity, diligence and fidelity to divine ideals. The mother who trains her son so that he will be a nobler man than if she merely had striven to keep him well fed and clothed and schooled is heaping up riches for the future and for the world as truly as for the present and for him.

Current History

The Powers and China

Up to last week Washington had been the center of attention for the diplomats of the world as the scheme for rescuing the foreign legations in Peking and dealing with China worked out. But now Russia, by a consummately shrewd move, has shifted the center, only temporarily possibly, to St. Petersburg. Realizing that her own interests demand peace with China at least for some years to come, being unwilling to see Germany, through Count Waldersee's conceded authority when he arrives in China, assume the lead, knowing that Great Britain was in no condition for reasserting her old-time leadership, and understanding that the United States for many reasons was unwilling to remain in China for a longer time than was absolutely necessary, Russia decided to lead a withdrawal from Peking; and with that end in view on Aug. 25 instructed her diplomats to proclaim her pacific purpose to the Powers, at the same time instructing the commander of the Russian forces in Peking to prepare to withdraw to Tientsin.

The first power to respond to this move of Russia's was the United States, which expressed its satisfaction at Russia's reiterated statement that it had no territorial designs on China. Admitting, as Russia had pointed out, that with the relief of the legations one of the chief objects of the allied expedition had been secured, the United States proceeded to point out to Russia that there were other objects with which the Powers started for Peking which had not been gained, namely, protection of the life and property of foreigners throughout the empire, and such a solution of the administrative problem as would insure "the permanent safety and peace of China, preserve Chinese territorial and administrative entity, protect all rights guaranteed by treaty and international law to friendly powers, and safeguard for the world the principle of equal and impartial trade with all parts of the Chinese empire." Furthermore, the United States expressed the opinion that these ends could best be gained by a longer joint occupation of Peking by the Powers until such a time as the Chinese government should be re-established and in a position to enter into new treaties. But the United States also admitted that such occupation of Peking for such a purpose must be the act of all the Powers, not a few; and the withdrawal of one Power would necessitate the withdrawal of all. It therefore announced that unless all the Powers, including Russia, decided to remain in Peking, it would give orders for the withdrawal of United States troops from Peking. But it did

not say that it would withdraw them from China, which fact should be noted.

Should Russia Win

France and Japan are said to have taken practically the same position as the United States in replying to the Russian proposition; Great Britain and Germany have not replied formally, either in assent or dissent. Distrust of Russian motives and sincerity is rife in Great Britain still, and to some extent in Germany. But the German delay in answering is due more to piqued pride than to deep-seated distrust. Germany had hoped to lead in the solution of the problem, and unquestionably had territorial ambitions which could only be satisfied by some measure of partition. The lead has been taken away, and the solemn pledges of Russia and Japan respecting their national purpose to abstain from all territorial enrichment leave Germany alone to play the rôle of grabber, a rôle which is better played when there is a band of appropriators.

As for the United States, we do not see how it could have refrained from answering Russia just as it did. When the text of our reply is studied carefully it does not justify the claim that we have deserted Great Britain or Germany to play Russia's game. All that we have said practically is, that if Russia withdraws from Peking we shall have to, as will all the other Powers. The burden of responsibility for breaking up the concert in Peking now rests upon Russia. For our part, we hope that the Powers will decide to remain in Peking until the ends set forth in the reply to Russia by our Department of State are gained. If, however, it shall be held by those on the ground that the resumption of negotiations with the Chinese government can be sooner brought to pass by the withdrawal of the allies from Peking to Tientsin, then it should be done.

The tales of looting in Tientsin and Peking by the troops of the Powers are far from pleasant reading. The French and Russians seem to excel in theft and butchery of the innocent. As news of this penetrates to the interior it will not facilitate the renewal of relations between foreigners and the Chinese. Of course with the Chinese perpetrating such atrocious acts upon the foreigners, combatants and non-combatants, it is natural for the foreign troops to retaliate. But that does not warrant such crimes as the correspondents are describing with particularity.

Domestic Politics

The determination of the Independents, who cannot vote conscientiously either for Mr. McKinley or for Mr. Bryan, to nominate candidates who will stand for civil service reform, the gold standard and anti-imperialism will probably be transformed into action this week, and the decision to such a course may be fixed perhaps by the support to this view of duty given by the *Yale Review* in its leading editorial in the current number. Ex-President Cleveland, on the other hand, is not prepared to advise his admirers and conservative Democratic friends as to what they ought to do. "Each man's conscience and informed patriotic sense must be his guide," he says, which is a safe and characteris-

tic prescription. Mr. Bryan's refusal to answer a series of explicit questions put to him by a reputable newspaper representative, questions concerning what his course would be with respect to national finance if elected, has told against him. He insisted upon the right to deliver his opinions on this matter in his own way and at his own time, which unquestionably is his right, legal and moral. But many will question whether immediate frankness would not have been better tactics than reserved deliberation.

The triumph of the Croker-Murphy faction over the Hill-Coler faction of the New York Democracy in the primaries last week puts the brave young New York city comptroller out of the running as candidate for governor and extends Mr. Croker's sway over the state, which fact will not strengthen Mr. Bryan's chances there with the Independent voter. Several notable speeches during the week have stood out above the many made by countless campaign orators. Congressman Moody of Massachusetts has shown conclusively that Hon. George S. Boutwell, now president of the Anti-Imperialist League, in 1858 advocated precisely opposite views to those which he now holds respecting the Constitution and its automatic authority over territory acquired by treaty or otherwise. In 1858 he held that "the Constitution by the force of its own provisions is limited to the people and states of the American Union." In 1900 he asserts that "whenever territory is acquired, whether by conquest or purchase, such territory becomes subject to the Constitution, and that without the aid or agency of any branch or department of the Government of the United States." Mr. Boutwell replies that he would rather be right than be consistent. Hon. C. K. Davis of Minnesota, chairman of the Senate Committee on Foreign Relations, in an able speech before the Hamilton Club of Chicago, defended the course of the Administration in dealing with the Philippines and affirmed that the United States has no territorial ambitions in China and only stands for imperial integrity and the open door for trade. Senator Lodge of Massachusetts, in a speech at Salem, insisted that Mr. Bryan himself, and not the question of expansion, was the paramount issue of the campaign.

Italian Affairs

A circular letter from the pope to the Catholic Powers declares that so long as Italy contests the rights of the Holy See the pope will recognize the new king as only King of Sardinia, not as King of Italy. The Vatican's prohibition of Queen Margherita's prayer for the repose of King Humbert's soul has deeply stirred the loyal Italian people, and the government has been compelled to interfere to prevent demonstrations of anti-clerical hostility being shown, even in St. Peter's. The utterances and acts of the new king are creating a feeling of confidence and loyalty which speak well for the future of Italy. Bresci, the assassin of Humbert, has been tried, adjudged guilty and sentenced to prison for life. W. J. Stillman, so long the representative of the *London Times* in Rome, writes to *The Nation* disputing some of its recent statements. He attributes the political demoralization of Italy

to Humbert's weakness, and his refusal to maintain the conservative prerogatives of the crown. He says that Humbert was responsible for the delay in lessening Italy's military burden. He declares that Italy is rapidly growing rich, faster in proportion than France, the growth of socialism and anarchy being greatest in the most prosperous part of Italy in and around Milan; and he prophesies that though Victor Emanuel III. will be a sterner guardian of his prerogatives than his father was, nevertheless the venality and rottenness of the politicians, the judges, lawyers and members of Parliament is such that no instrument of political reform remains.

The Friars in the Philippines

The Philippine Commission during the past three weeks has been giving final hearings to the Filipino Catholics on the one side and Archbishops Nogaleda and Chapelle and the Catholic friars, on the other, between whom there is no love lost, on the vexed question of title to properties held by the friars, and their future status in the islands. Apropos of this, an extract from a letter written in Manila May 12 and published in the *New York Evening Post* is valuable as showing the methods and spirit of Archbishop Chapelle, who represents the American Catholics there. Incidentally it raises General Otis in public estimation. Says the correspondent:

Archbishop Chapelle is taking an active hand in affairs, and now claims that he secured the recall of Otis. He has warmly championed the side of the friars, but church matters have not progressed except for several decrees from Otis depriving the priests of immunities and privileges they had enjoyed under Spanish laws. He and Chapelle had an animated correspondence, Chapelle reminding Otis that it was most important to President McKinley that matters be adjusted satisfactorily to the Catholics before election, and Otis replying (the best thing he ever did), "You are a priest and I am a soldier. I did not know that it was the business of either to concern himself about elections."

Valuable testimony as to the feeling among the Filipinos on this question is furnished by Harold Martin, the representative of the Associated Press in Manila, in *The Independent*. Twelve months' residence and touring in the islands has not brought him in contact with a single native who does not wish the friars expelled. "They do not ask for the curtailment of the friars' power, nor for their regulation, but always emphatically for their expulsion," he says. Yet Mr. Martin admits that under the Treaty of Paris, which he says Archbishop Chapelle claims that he shaped, the United States cannot bodily expel the friars; but he claims that it can prevent their return to their former parishes and limit their work to the larger cities of the islands. He reports that the natives, though as loyal Catholics as ever, look upon Archbishop Chapelle as "one friar more," so ardent an advocate of the friars' claims has he become.

Providence Recognized

The unfortunate and unexplained delay in transmitting dispatches from Washington to Peking and from Peking to Washington is responsible for the fact that the public has just been given the correspondence between President McKinley and Minis-

ter Conger after the relief of the legations. It is interesting for many reasons, and if for no other because of the explicit recognition by both men of God as the ruler of nations and the succor of his children. On Aug. 8 the President sent to Minister Conger the following message:

I rejoice, and with me the whole American people, to receive your cipher telegram reporting your safety and that of the other legations. Everything is being done and will be done for your relief. The acting Secretary of State has today sent you a telegram of inquiry and information.

On hearing of the relief of the legations the President on the 10th sent the following message:

The whole American people rejoice over your deliverance, over the safety of your companions of our own and of the other nations, who have shared your perils and privations, the fortitude and courage which you have all maintained and the heroism of your little band of defenders. We all mourn for those who have fallen and acknowledge the goodness of God, which has preserved you and guided the brave army that set you free.

To which Minister Conger replied:

The President, Washington: All Americans here thank you for congratulations and successful efforts for our relief and bless God for final deliverance.

The Grand Army Chicago last week gave itself up to the reception of the veterans of the Grand Army and to their entertainment. The care of over 30,000 ex-soldiers is in itself no small undertaking, but according to the reports of the transportation companies nearly 1,000,000 people went into the city. The parade was viewed by not less than 200,000 spectators. About 24,000 men were in line. Distinguished guests like Generals Miles, Sickles and Wheeler were received with becoming honor by soldiers and civilians alike. For Miss Clara Barton no one could do enough. There was general regret at the absence of President McKinley, and appreciation of the delicacy of Mr. Bryan in declining to be a guest either of the city or the army. Judge Leo Rassieur of St. Louis was made commander-in-chief for next year. Another rally like that of this year is hardly possible, and very soon death, old age and weakness will prevent anything like a review of the men of '61-'65. Still the annual gatherings can never cease to be of interest while any considerable number of veterans survive. Even when marching along the streets becomes difficult, there will be, as was the case this year, special celebrations like that of the Iron Brigade, which is credited with having saved the day at Gettysburg, and of the men who were confined in Libby Prison and at Andersonville.

The Death of Professor Sidgwick The death of Prof. Henry Sidgwick, M. A., Litt. D., professor of moral philosophy at Cambridge University, last week, aged sixty-two, removes a figure from English scholastic circles who will be much missed, both as a thinker and as a lovable, admirable man. As a teacher and as a writer on ethics and economics, he has stood for the highest ideals, for a nobler code of honor, a more altruistic type of society, for less of the carnal and more of the spiritual, less of the *ego* and more of the *alter ego*. A *Nation* reviewer, weighing

the merits of Sidgwick's book on Practical Ethics, in which among other themes he discusses luminously the matter of creed subscription, said of him that he was notable for his veracity and his passion for reality, every line that he had written revealing these characteristics. The reviewer contended that in his passion for reality and willingness to see all sides of a question he far surpassed Bentham, John Stuart Mill, F. D. Maurice and Thomas H. Green. Dr. William Everett of Quincy, who has known and loved Sidgwick for forty years, writes to the *Boston Advertiser* of "his majestic, really awful powers of mind, his elevation of character, so free from every taint of wrong that he found some difficulty in conceiving it as a philosophic problem, and his infinite geniality and sweetness of disposition. His friends did not know whether most to honor or love him." Higher praise than this a man could scarcely have.

The United States Government may be paternal in so doing, but who will blame it for deciding to send a transport to Cape Nome to bring away the starving, destitute miners?

Scrutiny of the Hawaiian territorial bill passed by Congress and the attempt to execute its provisions has revealed the fact that Congress, unintentionally but none the less truly, prohibited the sale of all intoxicating liquors in the islands.

Lord Roberts, in the name of the queen, has formally annexed the Transvaal to the British empire. Military happenings in South Africa of late have strengthened the British grip on the Dutch territory, and disconcerted and disheartened the Boers.

Labor Day this year seems to have been used for a higher grade of celebration than formerly. Able addresses on serious aspects of the labor problem were given in many places, those of Messrs. Roosevelt and Bryan at Chicago being notable for their solidity and value.

The death of Count Koroda, president of the privy council and ex-premier of Japan, and the increasing gravity of the situation in China, will, it is thought, lead to new combinations among parties, the retirement of Yamagata from the post of prime minister and the return of Count Ito as premier, he being admittedly best fitted for the work that lies just ahead.

Many will be surprised to learn that the death rate for Chicago is the lowest in the world for cities of 50,000 and upwards. For the first quarter of 1900 on the basis of the census reports the rate is 16.56 per 1,000; that of London, 23.1; of Paris, 23.8; of St. Petersburg, 29.5; of Berlin, 20. That of New York is 23.37, and of Philadelphia, 23.65. The opening of the drainage canal has given the city a better supply of pure water than it formerly had, and if the government of the city were what it ought to be, and might be, the death rate would be still further diminished.

First France, as was natural, then Germany, then the United States and then

Great Britain—this is the relative place of the nations as prize winners at the Paris Exposition. Germany's pre-eminence is especially marked in the departments where scientific and technical education fit the manufacturer and his employee for their tasks. The United States comes next to France in the department of fine arts, a striking fact when the relative youth of our nation is taken into account, and the comparatively recent intelligent interest in sculpture, painting and architecture. The United States also has made especially fine displays of educational methods and apparatus, of mining and metallurgical wealth, of tools, of heating and ventilating apparatus, of practical devices used in civil engineering and hydrography, and of telegraphs and telephones.

Turkey and the United States

The interests which we as a nation have to conserve in China should not, and we believe will not, cause our department of state to cease putting pressure upon Turkey for the payment of the long deferred indemnity due American citizens for damage to mission property in 1895. Reports from Washington say that Turkey has revived the proposition to pay this claim indirectly under cover of a contract for a cruiser to be built by the Cramps on the Delaware River. The Italian government having recently settled its claim in this roundabout way and France having received thirty per cent. of its claims by a similarly devious course, Turkey cannot understand why the United States will not be a party to the same scheme. But Secretary Hay has replied that the United States wishes an immediate, direct payment of its claim. He will not be party to a fraud. Injury done to American citizens must be squarely acknowledged and openly atoned for, he says, thereby justifying the expectations of his friends and gaining new ones.

There are other reasons why the people of the United States should not lose sight of Turkey. The Kurds are again at work massacring the Armenians. British consular reports confirm the news of the extinction of the 400 or 500 Armenian inhabitants of a village, in the Sassun district, named Spaghank. That all were killed at the time is not asserted, but the village is depopulated, and the dead are possibly better off than the captive or outraged fugitives. The representatives of the Powers in Constantinople at once called the attention of the Porte to this massacre, and finally after persistent pressure the sultan has appointed a commission to investigate the affair and Ali Pasha of Bitlis, the responsible governor, has been removed. But what can be expected of a commission made up of Turks?

Of course the international political situation just now is most favorable to any evil designs which the sultan may have. The attention of diplomats and the public is focused on China. Great Britain, the Power most under obligation morally and legally to interfere in behalf of the Armenians, is so hampered by her contest with the Boers that she scarcely can care adequately for her vast interests actual and potential in China, much less attempt to assert any influence at Con-

stantinople, where she is to some degree a negligible quantity. Germany has ambitions in southeastern Europe and Asia Minor which make it necessary that her relations with the sultan should remain amicable no matter what happens to the Armenians. Russia has no particular love for the Armenians as a race, and cares little for them whether they remain among their hills in Asia Minor or are found as refugees in Russia. France has some interest in the Christians of Syria and southern Turkey but none in the Armenians, although be it said to his credit that Anatole France is back in Paris, after a tour through the region of the 1895 massacres, endeavoring to interest his countrymen in behalf of the hounded and stricken people.

Meanwhile the work of the American missionaries goes on among them, the widows and fatherless being cared for, and the gospel in its simplicity preached and lived. But both missionaries and Armenians live as under a harrow.

Christian Endeavor in the Church

A generation has advanced into middle life since the Young People's Society of Christian Endeavor became a popular organization. It has carried into the maturity of local churches, and in a good degree preserved a new and precious enthusiasm which belongs to the entire body. The time has come in many churches, we believe, when what is valuable in Christian Endeavor should be possessed by the whole membership of the church.

In cases which we have had recent opportunity to observe we could see little difference between the Endeavor and the church prayer meetings. In the former were to be seen middle-aged men and women and some with gray hair. If the latter lacked youth, it was its loss and that of the church. We were told in some instances that both meetings were declining in interest, that persons quite past the period of youth remained with the Endeavor meeting in order to carry it on effectively, and that some of the young people attended the church meeting to keep it alive. Thus on a comparatively small portion of the members rests the double burden of maintaining two organizations in one, practically repeating the same service, with diminished attendance at both. Why should not the Endeavor Society combine both?

It may be said that some members of the church do not wish to take the Endeavor pledges, and that a class of young people are better trained in meeting by themselves. We find that the natural growth of the society has often provided for these conditions. The Junior organization has taken practically the place of the Christian Endeavor Society of fifteen years ago. A number of those who, because of maturer age, have desired to be released from pledges of taking part in meetings, committee work, etc., have been placed on the list of affiliated members. In such cases the local society includes, or might include, all the members of the church. The work it proposes to do is exactly what the church is organized to do. It is itself an evolution of the Christian life, which naturally in-

cludes all in a local organization who share that life. The aims of the society, the various works in charge of its committees, the objects for which contributions are made are precisely the same as those for which churches should exist. Why should not the Endeavor Society include the church? This subject, we learn, is being discussed by associations and conferences whose members are looking for light and desire to bring about a greater unity of organization.

We are persuaded that in many churches where complaint is made of declining interest and attendance the decline is mainly apparent only. There are more organizations and more meetings than formerly. But if all who attend them are counted the total is greater than twenty years ago. If enthusiasm seems to have declined, only combination is needed to kindle it afresh. Life means change, and with life change is blessing. The Endeavor Society has brought in new methods and a new life which will prevail. Let the entire church possess itself of what the newer organization offers to it.

Teaching the Doctrines

The current number of the *Biblical World* has a symposium of expert educators on A Doctrinal Catechism in Sunday Schools. It serves to show the wide divergence of opinion as to the best ways of training the young in Christian doctrine. On one hand, men often quoted as authority in child study have no use for catechisms. Prof. C. R. Henderson of the University of Chicago says, "I know no catechism which seems to me suitable for any person, young or old, to commit to memory." Pres. G. Stanley Hall of Clark University says, "To memorize the phraseology of abstract truth seems to me going back to the pedagogical methods of the trivium and the quadrivium." On the other hand, Chancellor Wallace of McMaster University, Toronto, says, "So far have many departed from a just conception of the didactic purpose of our Lord's ministry, and so unintelligent are they as to the value and meaning of doctrinal teaching, that they are certain to raise their eyebrows at the merest suggestion of the need of a catechism." But Professor King of Oberlin declares that "Christ's own method, in bringing his disciples to the confession of his Messiahship, was one of punctilious avoidance of all dogmatic statements upon the matter."

It seems to be admitted by all the writers that no wholly satisfactory method is now in use for teaching the young the fundamental beliefs of Christianity. Catechisms are not popular in any denomination. Dr. J. L. Hurlbut, for many years the Sunday school secretary of the Methodist Episcopal Church, does not believe that of the 3,000,000 members of the Sunday schools of that denomination 3,000 are diligently studying the catechism. The offer of a valuable gift induced less than 100 persons in all the Presbyterian Sunday schools of New York to commit to memory the Shorter Catechism and these were nearly all children connected with mission schools. Prof. Earl Barnes is quoted as having been convinced from a study of over

1,000 children of from six to twenty years of age "that most of the children were ignorant of the most common and generally accepted theological conceptions of Christian people."

No greater need exists today in the religious world than a clearer, stronger grasp of fundamental religious truths, the truths by which the people ought to live. These will not be so grasped unless they are stated in language fitted to express them worthily. Prof. W. N. Clarke of Colgate University, while admitting that at the present time it is impossible to frame a catechism that would live, regrets the fact, for, he says, "I think the catechetical method is a good one, and I wish it might be employed with power. Better days will come." The strongest reason why a catechism widely acceptable cannot now be framed is in Professor Clarke's statement that "at present there exists the deepest interest in Christian doctrine, but it takes the form of question rather than answer."

This fact points in the direction of the remedy for the ignorance and uncertainty concerning religious truth. Our Christian teachers who do not believe in catechisms have become experts in asking questions, but they cannot frame answers to their own questions which are satisfactory to themselves. Therefore they are trying experiments by seeking to throw upon the children the responsibility of framing answers which they themselves have failed to give. Now there are certain primal questions of vital interest to those in every period of life. Jesus Christ has so answered these questions as to satisfy multitudes of inquirers. For instance, we all ask, "Who and what is God?" Jesus answers, God is "our Father," "a Spirit, and they that worship him must worship him in spirit and in truth." We ask, "Who can show God to us?" Jesus answers, "He that hath seen me hath seen the Father." We ask, "Is there a future life?" He answers, "Because I live ye shall live also." A study of the gospels will show that many of the questions of most vital interest today are simply answered in the words of Christ. If we cannot have a catechism of question and answer, let us have one with questions only, and let the answers be found in the New Testament. It is a sign of hope that this process is going on. Younger ministers in increasing numbers are engaged in this work and are also framing in their own language answers which will abide in the memories of their pupils. Those who know the truth can put it into words worthy to be preserved. Minds naturally seek and retain phrases which satisfactorily answer great vital questions, and with sincere believers they become spirit and life. Better days will come.

The published reports of the experiences of Christian Endeavorers stranded penniless in Europe and of those just arrived in New York without their baggage are pitiable. Their misfortunes are due in part to the terrible accident in New York harbor in which one of the ships chartered for their outward passage was burned. But, if such large companies of tourists can be successfully handled in European travel, which is open to question, it can be done only by tourist agencies of experience, with capital and adequate business connections abroad. A heavy responsibility is in-

curred when hundreds of young people are encouraged to take a journey with avoidable dangers of disappointment and suffering which ends as this enterprise seems to have ended.

Renewing Our Vows

In the modern Christian world vows are less common than formerly, although some types of the Christian believer still make occasional, or even habitual, use of them. They used to be regarded, and by most of those who still take them they are regarded now, as possessing unspeakable solemnity. Indeed they are often accepted as final and conclusive in their effect upon life. Yet there is a kind of vow which we all take as Christians which is no less solemn, although less formal. We make vows when we become Christians. We repeat them when we join the earthly church. We reiterate them and refresh our sense of their solemnity when we draw near to our Lord at the communion table. It would be well if they were given more prominence before our thought as distinct obligations, pledges, agreements entered into between ourselves and our God. They should control and color our lives.

But are vows, as such, irrevocable? Some certainly are. When we pledge ourselves to be the servants of Christ throughout life, that vow should be understood to be final. But the vows of those who enter religious sisterhoods or brotherhoods, for example, may or may not be final. We sometimes make pledges to ourselves, if not to others, which have permanent influence upon our careers and which we come to look upon almost with superstitious respect, which prove detrimental, and possibly both materially and spiritually. Are these pledges to be kept?

The obligation to be true to one's word, for this is the underlying promise, cannot be held too sacredly. Christians should loyally adhere to what they have professed even at great cost of sacrifice, and in most cases even if they prove to have made their pledges without sufficient consideration. This is better and safer than to appear to be false or trifling. Nevertheless, many cases rise which illustrate the old proverb, "A bad promise is better broken than kept." Unquestionably conditions change, and so radically sometimes that to keep a promise to the letter is to break it to the spirit. That an honorable mind cannot endure. The vow, if he prefer to regard it so, must be disregarded in order that it may be kept, and, even where such an extreme is not reached, circumstances may so alter as to prove that the promise never would have been made if the future could have been foreseen, that the demand that it be fulfilled is unjustifiable, and that only a petty and narrow loyalty to the form of truth will insist upon strict obedience.

Every pledge and vow ought to be taken with the understood condition that its fulfillment continue possible and reasonable. In other words, breadth of judgment is as much a Christian quality as any other, and we cannot serve God truly and well if we confine ourselves within fetters of formal fidelity when duty demands that we break them. We are not to submit to suffer loss when essential truth, the real interests of good-

ness, will be more injured by our disregard of a vow than by fidelity to it. Truthfulness is a virtue which is tampered with too often. Its sacredness cannot be insisted upon too strongly. But this sacredness is not involved in regarding truth as a petty and formal thing, for it is the very freedom of God himself.

In Brief

Hating penalty is no sign of good.

When a man hates sin he will find God at his side.

Keep a sure place in your pantheon of heroes in present day China for Consul Fowler of Chefoo. Many a missionary's life is due to him.

The *Watchman* thinks that Dr. Cyrus Hamlin, the missionary, got a great deal more out of life than Collis P. Huntington, the millionaire. We should say he did!

The excellent article by ex-Senator Dawes on The Constitution and the Flag in last week's *Congregationalist* has been extensively quoted in the daily press. It is one of the most enlightening discussions of present political issues thus far published in the campaign.

The citizens of Atlanta, Ga., have at last come to the point of impeaching their mayor for drunkenness and consequent neglect of duty. He has been warned, forgiven, warned and forgiven almost the Scriptural number of times—and now the day for summary action has come.

We are reminded that Rally Sunday, as observed in these regions, is usually the last Sunday in September, not the second, as was stated in our last issue. An excellent Review and Rally Service is before us, of which free samples may be obtained from the Pilgrim Press, Boston, bearing the date of Sept. 30.

The most hopeful thing in the jangling voices on race prejudices is the assertion made last week in the Afro-American Council, and now often heard from Negro leaders, that the man with the ballot but without a home makes a poor citizen, and that improved moral and intellectual conditions will do far more to solve the Negro problem than political strife.

The *Interior* adorns its cover page with an excellent portrait of Rev. Thomas McClelland, D. D., president-elect of Knox College. Dr. McClelland is a graduate of Oberlin College, studied theology at Union and Andover Seminaries, taught at Tabor College, Io., and then became president of Pacific University, Oregon. His extensive experience with student life peculiarly fits him for his new position.

A calendar of a Roman Catholic church in Boston for the current month directs the faithful how to pray to St. Anthony, promising him in return for the spiritual or temporal favor asked a certain sum for some charitable object, but cautions the petitioner that the sum "should not be paid into the poor box until the petition shall have been granted." Evidently there are limits beyond which a patron saint may not be trusted.

The chairman of the Congregational Union of New Zealand, writing to the *Christian World*, suggests that all eminent British Congregationalists journeying to Australia ought of right and necessity to journey on to New Zealand, where, he claims, no representative British Congregationalist since the days of Dr. Hannay has been to study the economic and political novelties which New Zealand has to show, or the status of Congregationalism there.

The great apple crop that is assured recalls the distribution, a few years ago, when apples were so plentiful, of many carloads to the poor. Most of those so given away would otherwise have rotted on the ground. They brought health and happiness into thousands of homes. D. L. Moody was active in the former distribution. Who will undertake it this year? We have no doubt that City Missionary Waldron would as gladly attend to the distribution in Boston as he did before.

At least a dozen political parties in this country have put forth formal creeds within the last two months, and most of them have declared that only through the principles of their party can the republic be saved. And yet many members of these parties who are genuine patriots cannot understand how the Christian Church can be divided into sects and still be composed of genuine Christians. But we do not expect that all Christians will come into one church organization till all citizens unite in one political party.

Remember the extra burdens and toil of the secretaries of the missionary boards at this crisis. They have famine-stricken India and Boxer-cursed China on their minds and hearts, and additional executive work growing out of the complications which the situation in China creates. To them first come the tales of horror from the front, and upon them falls the sad task of officially informing relatives of the missionaries of their peril or death. Their lives are arduous and wearing under normal conditions. They are far more so now.

The chain letter plan to enlist women to pray for the defeat of President McKinley, attributed to the Indiana W. C. T. U., is so supremely foolish that we hope it will be found to have been invented by some enemy of that earnest and active organization and palmed off on it. Certainly if women have faith to believe they can thus prevail on God to secure the election of another man in Mr. McKinley's place, they must believe that they can by prayer persuade God to bring Mr. McKinley to accept their views, and thus they would accomplish what they seek without appearing to work a prayer scheme by the endless chain nuisance in the interest of a political party.

Our brother honored and beloved, Rev. Dr. E. B. Webb, is bearing bravely and patiently the burdens of a painful illness at his home in Wellesley. To the many who have written to him he sends this message through our columns:

A kindly allusion to my protracted illness two or three weeks since, by some of my friends in *The Congregationalist*, has called forth numerous assurances of sympathy and affection which I should be delighted to answer with my own hand.

Brethren, please accept my hearty thanks for your remembrance of me.

Mr. Booker T. Washington writes to the *New York Tribune* praising Mr. C. P. Huntington, whose generosity to Tuskegee while he lived and whose personal kindness to the head of Tuskegee made Mr. Washington admire him. He gives many incidents showing the thoughtfulness for others of the great railway magnate. But he closes his letter with the implication that Mr. Huntington must have been great and good because he was so kind to "an inferior" (Mr. Washington). There would be some who would question the justness of the appraisal. Mr. Huntington had a physical and mental endowment and a vast bank account which Mr. Washington had not. But there the advantage of the white man over the black man ended. Mr. Washington has been invited by the managers of the Charleston Exposition, to be held in 1901, to have full charge of the building and exhibits which will represent the Negro race.

Backward Looks Over an Eventful Life

III. A Visit to the Sultan's Treasury and the Exhibition of the Morse Telegraphy Before the Sultan

BY THE LATE REV. CYRUS HAMLIN, D. D.

The propitious advent of Abdul Medjid, which filled all American and English hearts with joy and hope, was to be suddenly arrested and turned back. This amazing and absolute change in the Moslem mind will be clearly seen in the following facts:

Four students from the sultan's Seraglio College (so termed) called at the seminary in Bebek to ask me some questions which they had been told I could answer. They were young men of about twenty years of age—perfect Oriental gentlemen, but not yet acquainted with Frank notions. They were studying in preparation for some station in the palace, as servants, from whence they might, after a few years' service, be appointed to some lucrative office by his Majesty. In mental conceptions they belonged to the middle ages. My discussions with them would be tedious to narrate.

After making me repeated and long visits, which I prized as really giving me access to the sultan's household, they came with a sort of formal address. They proposed to have opened for my inspection the royal treasury of jewels, diamonds and imperial relics of the sultanate. The fathers of two of these young men were first and second keepers of this treasure, positions of terrible responsibility. Neither could enter it alone; each had his key, the one to the first, the other to the second door. I accepted the invitation with surprise and delight, not doubting, however, but some foreign prince was to be received at the same time, and that I was thus skillfully brought in. I had seen these marvelous treasures once, in 1839, in the train of the Duke of Devonshire.

They invited me to come in a *caïque*, with my servant, at such a day and hour, to the Marmora side of Seraglio Point. I invited an Armenian friend, thoroughly acquainted with Turkish government affairs, who was glad to accompany me.

A Turkish servant was there waiting for us, just saluted us when we were landing and said, "You will follow me." He led us through marvelous and strong magazines, beneath the buildings and gardens of Seraglio Point, undoubtedly constructed as storehouses against a siege, but now absolutely empty. We came to a solid door, which he unlocked, saying, "You will go up these stairs and find somebody in the court to direct you."

We were soon in the college apartment of our young friends, who received us with due formality, but with a singular sort of reserve. We noticed the simplicity and neatness of the room. It is safe to say that 100 square feet contained all the furniture for each student for both night and day.

Almost immediately three of the students absented themselves, leaving us with the one who seemed their chief. I said, in Armenian, to my attendant, "What is this?" and he as briefly replied, "The Lord knows" (*Deru kidè*).

Our host, after laboriously making himself as cordial as he could, invited us to the dining-room for a simple luncheon.

This was a fine vaulted room, sixty or seventy feet in length, with a large chimney and cooking-range at the farther end, and a platform of five or six feet elevation, sufficiently large for the sixty students who then constituted the college. Our lunch was simple: soup, cold meat, bread, madzoon—coffee and pipes. When our friend took out his *chibouque*, with its brilliant mouthpiece of amber and a sparkling diamond eclelet, I said to him, "Is not this a little extravagant for a student?" He replied: "Yes. It cost £100; but then I gave £10 in charity to the poor, and that made it all right. We Moslems don't think anything too extravagant if we give a tenth of it in charity."

After luncheon he excused himself for a few minutes, and we were left alone. My Armenian attendant began to be somewhat agitated. I said to him, "This treatment is mysterious, and if there was a safe exit I would depart." "No," said he, "that would not do. We don't know exactly where we are, and to be caught crossing the Seraglio grounds without a guard would make us liable to arrest and punishment."

After a long time our friend returned. In his hand was a tray with three bags of Turkish sweetmeats done up in blue, red and white muslin. He simply said: "There have been some government measures today which have demanded the presence of the keepers of the royal treasures. They beg you to excuse them, and assure you that they will appoint another day in which there will be no such interruptions, and then we shall have the pleasure of conducting you to our treasures." Then, taking one of the bags, he said, "This is for your house [wife], and this is for the older chicken, and this for the second" [my daughters].

This was a graceful way of dismissing us. But I felt sure that I should not accept a second invitation without some official assurance that it would not be a farce. He led us to the *scala*, where we took a boat for Bebek.

When we were fairly under way our boatman asked if we had been in such a place. "No," we said. "What's up?" "O," he said, "Hovaghim lies there beheaded and a bulletin put up at his head, declaring that he had been tried and condemned, according to Mohammedan law, and his soul sent to Gehenna—whither all similar apostates would be sent."

There was an amazing revolution in the Turkish government! In preparation for it Reschid Pasha, the liberal grand vizier, had been displaced and Rauf Pasha put in his place. The reform movement was wholly English. This sudden revolution was wholly Russian. It filled the hearts of the *royals* with consternation. The history of the contest, carried forward by Lord Stratford de Redcliffe, the English ambassador, need not be repeated here. He carried his point, with a sort of imperious force, and had the Turkish government not yielded he would undoubtedly have ordered the fleet. This great revulsion to

the old bloody policy of the Turks failed entirely of its aim and contributed to the triumph of English influence. The young sultan assured the ambassador, in a personal interview, that, above all things, he abhorred the shedding of human blood on any occasion whatever.

After this I saw no more of my four students from the Seraglio College.

It was not until 1847 that I had any more direct relations with the palace, where I fancied that I saw one or two of these same young men in the train of the sultan's attendants.

Prof. J. Lawrence Smith, an eminent scientist from Nashville, Tenn., had been invited, through our embassy, to examine the mines and instruct a class in the science and art of mining, in order to bring into use the mineralogical treasures of the empire, whether gold, silver or other metals—in short, a sort of state geologist. He had brought with him Morse's telegraph, and he invited me to help him operate it before the sultan in his palace. Our secretary of legation, Mr. J. P. Brown, introduced us to the sultan, Abdul Medjid, having previously instructed us in the etiquette of approaching him. For a full description of this interview see *Among the Turks*, p. 186.

The sultan seemed to be a young man of rather delicate health, of light complexion and with a very pleasing and gracious smile. He asked us many questions, sometimes addressing them to me and sometimes to Professor Smith. He was evidently much interested in the history of our war with Mexico. He asked Mr. Brown how it was possible that our forces always gained the day against superior numbers. Mr. Brown replied, rather abruptly, that the Mexicans were an ignorant and Roman Catholic people, while we are an educated and Protestant people—we never care much about numbers in meeting them. The sultan remarked that he abhorred human bloodshed, and that, if he could do anything, he would be glad to have an international council to settle all disputes, so that man should never shed more the blood of his fellowman.

This perpetual asking of questions delayed our arrangement of the telegraph, because to answer a question of the sultan one must face him and, bowing, make reply. We were two hours in arranging what could have been done in half an hour had he not been present. When the instruments were ready he ordered Mr. Smith to go to the distant station, at the other end of the palace, and gave me for a telegram, "Has the French steamer arrived, and what is the news from Europe?" When I had slowly and clumsily printed off one-half of it, he started at a rapid pace for the other station, his twelve servants following him. He entered into Professor Smith's station and, with some excitement, exclaimed, "What is he saying?" Professor Smith read to him the exact telegram. He threw up his hands and said, "*Mashallah*" (Work of God).

He then gave Mr. Smith a telegram of

some four or five sentences, and came back to examine the paper as it was working off. When it was finished, he sent a servant to call Professor Smith. He expressed to him his supreme gratification in the wonders of this instrument, and said: "I wish to exhibit this to my Sublime Porte. On what day will it be convenient for you to do it?" "Your Majesty has only to appoint the day, and we shall gladly come." At that exhibition we saw the full grandeur of the Sublime Porte, as I have elsewhere described.

But a ludicrous incident that befell might have been unpleasant. His secretary came and said, "I will take you, gentlemen, into the throne room in advance of the Sublime Porte." We had ascended the great marble steps which led to the throne room when Professor Smith said: "O! I have left the alphabet on the sofa in our room! Can't you run back and get it, for we must have it?"

I went back with the fleetest steps possible, seized the alphabet, and succeeded in ascending the stairway before the grand procession of the Sublime Porte. The sultan had come out from a side room to receive the adoration of his forty pashas. In my insane haste I came very near running bunt against him. I stopped, and shrank back in horror, and he burst into quite a laugh—for a sultan! As I saw that he was amused, not offended, I was comforted and rejoined my party in safety.

This is all the personal intercourse that I have ever had with the sultan. I received a strong impression that he was a kind-hearted, amiable man. He repeatedly recognized me afterwards when he saw me among the spectators of his going to the mosque in state. This was done by looking at one pleasantly and very slightly raising his chin.

Undoubtedly his character was mild, and when anything atrocious was done during his reign it was done by the government, without his approbation.

Had Abdul Medjid lived a few years longer the opposition to Robert College would hardly have occurred. But his successor, Abdul Aziz, a man of different character (in person reminding one of President Cleveland), was never friendly to our educational institutions.

The succeeding sultans, Murad and Abdul Hamid, I knew only as young men. Murad was a young man of pleasant, open countenance, Abdul Hamid quite the reverse. I left Turkey before either of them came to the throne.

Rev. W. Garrett Horder, a prominent English Congregationalist, was recently asked by *The Christian Commonwealth* of London whether the evangelical pulpit of England was departing in any way from proper emphasis on the vital doctrines of Christianity, or paying too much attention to philosophy and ethics. He replied:

I should say that the pulpit of today is more really evangelical, after the pattern of the gospels and epistles, than that of any former time, and that it maintains the proportion seen in the New Testament between doctrine and preacher—or, if you will, between theology and ethics—better than any age with which I am acquainted. So far as I have observed, philosophy, poetry, science, art are used to support rather than supersede the central doctrines of the Christian faith—they are used to illustrate rather than to displace.

The Old Lobsterman's Story—Which Has A Moral

BY MOCCASIN

The occupation of fishermen is practically the same in every age and land. The men who follow it, whether along the shore or in the deep sea, always command a tender interest as reminding us vividly of Christ's chosen companions and apostles. "For they were fishers," washing and mending their nets, casting them into the sea, breaking them as they hauled them in, inclosing a multitude of fishes. The Lord Christ himself stood on the shore and watched the fishermen, took passage with them on their fishing-smacks, and on occasion directed them where to cast their hooks and where let down their nets. By miracle he rescued them, when they were in jeopardy from boisterous winds and raging waters; he made them fishers of men. To fishermen at their toil he graciously showed himself after he was risen from the dead, blessing their haul and eating fish with them on the beach where they landed.

The old fisherman on the coast of Maine won my heart from the first day of my sojourn close to his home, because of his great age, because of his simple, kindly manners, and especially, I think, because—as he told me to begin with—he was "named after Simon Peter in the Bible." It is true his Christian name was Simon only, but Peter (by interpretation a Rock) might well have been added on account of his sturdy character and of the abundance of rocks which made his home; on them he built his house, from them he daily shoved off his boat. By reason of strength he had reached fourscore years, all of which he had spent in this immediate region at the mouth of the Kennebec—except when occasionally off cruising on a coaster. For forty years he had dwelt and toiled in his little cove and on the waters stretching out from it. Morning, noon and night he had said, with his apostolic namesake, "I go a-fishing," and gone out in his punt or dory or larger boat, with his dip-net for eunners (to use for bait), with his hook for cod, or to haul his lobster-pots. Long experience had made him an expert as to the details of his vocation and the weather probabilities. "Will it be a fit day for us to go to Monhegan?" we asked the old man on the foggy morning of our last vacation day. "Yes, the fog will lift by and by, and you'll have a clear day—the sun set red last night."

But I am forgetting the story in telling about the old lobsterman himself. I had asked him about his early life as we stood among the rocks one evening, after he had got all his boats hauled off to their moorings. "I was brought up, you know, by my grandfather on the Scotty River. He was a good man, but he was very strict. On Sunday we couldn't do anything but go to church and stay in the house and such things. I was mischeevous, you know, and the other boys were mischeevous, and many a time we used to lay behind the fence, you know, till the tithy-man had gone along, and then we'd git up and go where we wanted to. When did I first begin to go to sea? When I was fourteen years old I went to Wilmington—that is in North Carolina, you know—as one of the crew with

a load of lumber. After that I was always a-coasting or a-fishing. When I was sixteen years old I used to come down the Scotty and go out on the White Island grounds a-fishing and fish all night. We had those old Chebacco boats, you know, with no bo'sprit, with the foremast away up in the bow, and two stannin-rooms to fish in. There was a little place down forrard to cook our tea and sleep. We had a fireplace and a chimley of rough stones up to the deck and then a funnel out of that.

"Well, one day Elder Pratt, he was the Free Will Baptist preacher, you know, came to my grandfather and says he, I would like to go out fishing some day and stay all night, says he. But my grandfather told him, says he, I am not going out, but my grandson there is going out, says he, and you can go out with him, says he, and he knows how to manage a boat just as well as I do, says he. So the elder went out with me one day, and we stayed all night. After we had fished a while I got tired and I told the elder, says I, I am going to turn in a little while, and you may have my stannin-room. But, elder, says I, you must keep a sharp lookout for vessels, says I, for we are right in the course of down-easter coasters, says I. And if you see one of 'em making for us, says I, you must take that horn out of the cuddy, says I, and blow it quick with all your might, says I, or they'll run us down, says I. All right, says the elder, I will, says he. So I went below and turned in.

"I had just got asleep when I heard the elder praying as loud as he could, praying God to keep that vessel off. I knowed well enough what the matter was, and I grabbed a firebrand out of the fireplace and jumped on deck and saw a big fore-and-after winged out and coming right down for us. I swung that firebrand round and round, till I couldn't hold it any longer and had to heave it overboard. They saw it and jibed over just in time to go clear of us. Then the elder lifted up his hands and said, God has answered my prayer, says he. He hadn't seen me, you know. Then I went aft and told him that I had heard him say that God had heard his prayer, and how that I had signaled the vessel, you know. Well, says he, God *did* hear my prayer. Then says I, elder, you are an old man, says I, and I am nothing but a boy, says I, and you're a minister, says I, but didn't you forget part of what the Bible says, says I? How's that? says he. Well, says I, I know that the Bible says that we must pray, says I, but it says that we must watch as well as pray, says I, and you didn't watch and you didn't blow the horn, says I, and the old elder, says he, I'll look that up. Afterwards when we got home he told my grandfather—I was behind the door and he didn't know I was there—your boy, says he, is a pretty smart boy, says he, and he told me, says he, that the Bible says we must watch as well as pray, and then he told my grandfather the whole story about the vessel and my firebrand."

I have thought over the old lobsterman's story a good many times since I got back from my vacation, and wondered whether he knew that he had quoted Christ's own word to his namesake—"Simon, watch and pray." I have

wondered, too, whether in his assurance that the vessel's crew had jibed over because they saw his signal, it had occurred to him that his own coming on deck at the right time, with firebrand in hand, might not have been God's way of answering his aged servant's prayer. God has many ways to bring about his purposes of good. But, for all that, the old elder should have remembered both parts of the Scripture command and kept a sharp lookout, yes, and blown his horn too, even while his heart was praying. Peter's friend James, who seemed to be familiar with ships and rudders and fierce winds, was very particular to argue that faith and works must go together.

Good-by now, old fisherman of Rutherford Island! May you and all your brethren of the hook, the net, the seine and the lobster-trap willingly receive Jesus as a passenger into your ships—nay, as Master and Pilot. He who called the fishermen of the gospel wishes you to be his followers, so that henceforth you, like Simon, may have some part in catching men as well as fish. Look out for both sides of the text—believe in God and pray to him, but meanwhile do your whole duty. Use your judgment and your eyes and your hands, but at the same time cast all your care on him, just as Simon Peter wrote in his letter. Do not be afraid to ask the Lord of fishermen to guide you in the casting of your net and the sailing of your ship. Can you say, as Peter did, "Thou knowest, Lord, that I love thee"? Then show your love by keeping his commandments. Do you know, as Peter did, that the putting off of your tabernacle cometh shortly? Do you, like Paul's shipmen on his perilous voyage in the Mediterranean, deem that you are "drawing near to some country"? It is a better country, that is, a heavenly, and there is no reason why you should not, to quote again from Simon, the fisherman of Galilee, greatly rejoice in him, whom having not seen ye love, "receiving the end of your faith, even the salvation of your souls."

Current Thought

THE REASON WHY

Surely, if there is any place in the world where dignity and sincerity and carefulness are required, it is in the Christian pulpit. But when one of our foremost college presidents gives it as his sincere conviction that the reason why so many of our most promising young men are kept out of the ministry is that the churches demand a final utterance of belief in Christian doctrine at the very beginning of the work, instead of, as in the professions, expecting a man to grow—yes, even to change—with the experience of the years, there is need for us to pause and ponder. Is the Christian minister a leader, or is he an attorney employed to uphold and defend certain formulated statements? Is he to know more when he begins than when he ends his ministry?—*Rev. E. T. Tomlinson in The Examiner.*

AN ESTIMATE OF MR. BRYAN

Two things are unaccountable. The first is that in all their [the Anti-imperialists'] statements at the convention they seem to ignore the fact that for several years Mr. Bryan has been known only as an eloquent political agitator, without a shred of executive experience, that he has never originated a solitary scheme of statesmanship, and has constantly employed his vigorous literary powers in the advocacy of the most pestilent financial heresies. His reiterated and confident predictions made in his campaign of 1896 are now a laughing-

stock. They also ignored the other fact that during the sessions of the Kansas City convention Mr. Bryan made the one paramount condition of his acceptance of a nomination that the sixteen to one silver swindle should be a part of his platform of principles. And now he has the audacity to affirm that the real "paramount issue" is the policy of our Government towards foreign territories! The other unaccountable thing is that the Indianapolis convention anathematized McKinley, and yet accepted Bryan's program implicitly, although it is not essentially different from McKinley's.—*Rev. T. L. Cuyler, D. D., in New York Evening Post.*

Mr. Sheldon and His Plans

Rev. C. M. Sheldon arrived in Boston last week, where he established himself for the winter, with headquarters in Tremont Temple. The Central Church of Topeka has granted him eight months' absence, being served in the meanwhile by Rev. F. H. Allen, recently of New Mexico. Mr. Sheldon has a dislike for notoriety, despite all statements to the contrary. He declined to be interviewed



by the daily press, but received a representative of *The Congregationalist*, to whom he spoke cordially regarding his trip abroad. While making no special inquiry in either England or Scotland concerning the sale of his books, he understands that there is still a large call for them, particularly *In His Steps*. He found himself exceptionally busy, the temperance and Christian Endeavor conventions and many intermediate engagements preventing any special study of social and church life along lines of previous investigations. Only on one Sabbath was he privileged to attend service as a listener, when at Canterbury he heard Dean Farrar with delight. He also heard one sermon by Mr. Aked and one by Mr. Meyer. At Manchester he became much interested in the institutional work of Rev. F. S. Collier, whose church is engrossed in this Christian service on a scale not paralleled in England so far as he heard.

Mr. Sheldon remarked upon the responsiveness of English audiences. Some of his theories appeared new to many, but were received with great heartiness. On the lines of temperance a limited observation led him to say that since his last visit in 1886 there had been very little marked progress. More women are frequenters of public houses, and there is more open drunkenness. In an Edinburgh address he referred to Kansas and its law, remarking upon the excellent effect of prohibition in his own city. To this many have answered in rebuttal. His attention was called to a letter in a late issue of the *British Weekly*, written by a Minnesota clergyman, who quoted Albert Griffin of Topeka as totally discouraged regarding temperance in Kansas. Mr. Sheldon replied that what he really said abroad was that the "prohibitory law was as well enforced as any other law of the state," with the exception of certain towns, a few out of many, and that there was no open saloon in Topeka. In Great Britain, however, he found the foremost temperance workers much de-

pressed by the war and general conditions. The defeat of the Children's Bill in Parliament, which forbade parents employing them to purchase liquor, was a serious setback. The Band of Hope grows rapidly and is the bright sign of promise.

Mr. Sheldon's plans for the next few months have grown out of the pressure of his correspondence. He decided that he could not answer inquiries better than by person. He has permitted Secretary Baer of the U. S. C. E. to book him for various New England Endeavor meetings and conventions with this in view. This week he is to be in Maine, being scheduled for Lewiston, Eastport, Bangor, Portland and Yarmouth. New Hampshire C. E.'s will claim him at Laconia, Sept. 26. He will speak at the Boston C. E. Union and the Congregational Club the last week in the month. He will also be at New Bedford, Mass., and Meriden, Ct., on later dates.

The English people everywhere gave Mr. Sheldon a generous welcome. He is not able to express his appreciation of their great kindness to him personally.

Chicago and the Interior

A New President for Knox College

Monday evening, Aug. 27, the trustees of Knox College met at the rooms of the Union League Club, Chicago, and elected Dr. Thomas McClelland, till lately president of Pacific University, to the presidency of Knox. When Dr. McClelland was at the head of Tabor College, Iowa, he felt the need of a railroad to connect his town with the outside world, and as he could not persuade any of the great companies to build one he built it himself, and afterwards sold it on favorable terms to the Burlington road. Mr. Brown, the then manager of the Burlington road, was so impressed with the energy and executive ability of the young man that he recommended him to the trustees of Knox as a suitable person to succeed President Finley. The election was unanimous. Dr. McClelland's success in Oregon and Iowa is prophetic of like success in Illinois.

An Unknown Author

Rev. Bernard M. Skulik of La Salle, Ill., pastor of the Polish Church, has received a medal from the pope and his apostolic benediction in recognition of his literary labors. Mr. Skulik is a learned theologian and is the author, in half a dozen different languages, of forty-five volumes. How few even of the Protestant pastors in Illinois have been aware of the existence of their La Salle contemporary or have read or seen one of his books! Yet at Rome his work was known and appreciated.

Return of P. D. Armour

The restoration to health of a man like Mr. Armour means a great deal not only for the business of Chicago but of that of the whole country. This week a cable from Russia asks for 6,000,000 pounds of beef, delivered on the foot at Port Arthur, for the use of Russian troops in China. This would require at least 8,000 cattle. Mr. Armour's manager signified the ability of the firm to meet the order if placed, and immediately secured an option on all the transportation on the Pacific coast. It is a cause for gratitude among his associates that Mr. Armour is now able to give some attention to the business operations of the company of which he is the head. Nor is there less gratitude among the professors and pupils of Armour Institute and the teachers and attendants at Armour Mission over his new lease of life. Only those who have known the interest which Mr. Armour has taken in these institutions, and the personal attention he has given them in addition to immense grants of money, can understand what his improved health means for them. Under President Gunsaulus the Institute, with its 1,600 students, ranks among the best of our technical schools, and Armour Mission has few, if any, rivals as a center of religious instruction and work among the poor. FRANKLIN.

A Trip to Yellowstone Park

By Rev. Alexander McGregor, Ph. D.

The perfection of comfort is nearly approached by the Northern Pacific Railroad in their North Coast Limited train. The observation car with a platform six by nine feet, protected and covered, a parlor cooled by electrically operated fans, periodicals, library, rooms for games, bath, etc.—all this free to those having a Pullman ticket makes a trip to the Yellowstone Park and the Pacific coast a comfort and delight.

Leaving Livingston, you are soon in the vestibule of nature's wonders—on one side the rushing Yellowstone River, on the other Cinnibar Mountain rises to view, the sides of which with their vertical layers of sandstone, limestone and quartzites have given an opportunity for the elements to make immense grooves, leaving the perpendicular walls hundreds of feet in height. One is designated the Devil's Slide. Leaving the railroad at Cinnibar, an hour's ride brings you to the Yellowstone National Park, which was set apart by Congress in 1872. It is sixty-five miles east and west and seventy-five miles north and south, nearly all lying in Wyoming. The Government has built and cares for a good road 160 miles in length. It requires from five to ten days to make the circuit. Here is nature's museum of majestic and incomparable phenomena; here she has been at work for thousands of years with wondrous skill and beauty and the process still goes on. Nowhere on the globe has the Creator gathered together more natural and varied phenomena. The last discovered and last made section of our great continent, now reconstructing itself and revealing the forces of fire and water, must become for Europe what Europe is today to the American. I have sympathy with the feelings of Gladstone who, when a curious American wanted to speak to him just one minute, sent back to ask if he had seen Niagara Falls, and when he replied no, so replied Gladstone to his request.

Hot springs, pools, paint pots, geysers, sulphur and glass mountains, snow-capped peaks, lakes, waterfalls and cañons vie with each other in beauty and majesty. It has been the most interesting and instructive ten days' sight-seeing of my life. After a ride of two hours, constantly rising in altitude, you come to the Mammoth Hot Springs, where for ages these internal caldrons have been producing the mineral substances and piling them up

year by year, until they are hundreds of feet high and covering many acres. The foundation is white, but here and there are all the colors of the rainbow. The arteries of earth far below the surface are being lacerated, and the flowing colors reveal the interior combinations and deck these exterior stone terraces in their gorgeous garments, fringing them with transparent stalactites, while here before your eyes, with lime, alumina, soda and magnesia, the earth is being formed, renewed and adorned. There are thousands of warm pools, the exquisite colorings of which baffle any tongue or pen to describe. The transparency of the water is unsurpassed. This warm water produces on the sides of the pools a thin, vegetable growth, about an eighth of an inch in

mud geysers, some of which at times attain a height of 100 feet. Iceland has the honor of naming the geyser. Here are many much larger than that island boasts. The upper basin alone has twenty-six geysers and 400 hot springs, all in an area of about four square miles. The traveler ought to spend one or two days here. Of course every one sees Old Faithful, which attains a height of 150 feet and comes regularly every seventy minutes. See it at sunrise, at sunset, see it when the double and triple rainbows glorify its silver spray. Sometimes in a few hours many of the geysers will come to their schedule time. We saw a dozen one afternoon. I saw the Giant by moonlight throwing an immense volume of water more than 200 feet in the air, and continuing its majestic

movement for nearly an hour. Beside the weird and indescribable majesty of this greatest geyser on the globe the sublime and ridiculous met. Two Scandinavians who had been touring the park happened to be in the vicinity and were surprised by a moonlight drench, which was rather a warm welcome. Their broken English was not helped by the humidity of the atmosphere.

The Castle was to me one of the most interesting sights. Its great cone, which must have taken thousands of years for its architect, with his trowel and silica, to build, is about fifty feet high. The second time I saw it I was alone. It threatened for about fifteen minutes, then

from its throat, which appeared to be about six feet in diameter, for thirty minutes there came an immense volume of water 150 feet in the air. While trying to photograph the geyser in operation, I was pleasantly surprised to see Old Faithful spouting in the distance, contending for a place in my picture. At the end of thirty minutes a sound was heard like to 100 engines blowing off steam, and for thirty minutes more a noise that could be heard miles distant thundered and growled until the steam was spent. There is a constantly boiling well within twenty feet of this geyser, which was not visibly affected by the eruption. This seems conclusive evidence they are distinct and separate.

The conclusion I reached after careful investigation is that the kind of rock and the minerals contained therein determine whether it will be a paint pot with clays of different colors, or a hot spring where the boiling water forces itself



thickness, which under the microscope appears to be composed of diatoms. On this the sun's rays uniting with the minerals coming from the hidden springs paint in beautiful colors the whole pool. On the surface of one you see a rich red, shading down to yellow, then from the lightest shades of blue down to the darkest ultra-marine. In another you see on the upper part a saffron which, descending, blends into light green, and on to the darkest emerald. Sometimes the vegetable and the mineral so unite as to form strange, coral shaped masses. The Black Sand Basin, Punch Bowl, Emerald Pool, and Morning Glory are among the finest specimens, but there are hundreds worth seeing.

The paint pots are well named. Their legion colors are kept in constant motion by the hot water. The various colored clays seem to be mixed by an unseen hand. When the water is forced through the clay with great pressure you have the

through the lime, accompanied by soda or magnesia; or, if the rock be hard and silica is produced with the action, then the incrustated tunnel is formed, and the geyser becomes its own architect, building slowly through the ages the exterior cone. I examined an extinct geyser, having an opening five feet by eighteen inches wide, descending down forty feet into its cavern, and I found a space ten feet wide and seventy-five feet in length. The crevice reaching below this had been filled up, while the sides were molded and carved by the flowing of the water through the centuries. The forces beneath, of course, are fire and water, which in their contest produce steam that when generated lifts the volume of water and either escapes with it or immediately after it. If by any means the orifice is closed the geyser immediately makes another. Old Faithful has evidently had five different openings, as can easily be seen from the four mounds near it.

Yellowstone Lake sits on the summit of the continent like a great gem of crystal water encircled with snow-capped mountains 10,000 and 11,000 feet high. Here is a lake more than 1,000 feet above your New England clouds, being 7,788 feet above the level of the sea. Here while standing on the crust of a boiling pool I caught a pound trout in the clear cold water of the lake and could have cooked it in the boiling pool, without moving from my position or taking it from my hook. In an hour I caught eighteen trout which weighed twenty pounds.

The closing view is a worthy climax. Standing on Inspiration Point you see the Grand Cañon and the Great Falls of the Yellowstone. Here are natural cathedrals lifting spires more sublime and majestic than Cologne or Milan. I have looked up to the eyrie nest of the eagle on the Lebanon and the Rockies, but here you look down to see her on her nest on yonder pinnacle, which itself is a thousand feet above the raging Yellowstone, and through your glass you watch her movements with her young seated on her great rough nest. The gorge beneath glows and flames with many colors. You wonder if these wondrous colors adorning the sides are the illusions of the sun's rays. Rainbow curtains drape these great rocks. The majesty and beauty awe you, they seal your lips in silence while your soul surges with emotion. Few times have I ever had such feelings: seeing the old cottage in the north of Scotland after years of separation, when the curling smoke seemed to sing a psalm; in the garden of Gethsemane; and looking down the sublime, majestic and gorgeously painted cañon of the Yellowstone. Looking south the great falls make a wonderful leap of 300 feet, while the rising spray

goes hundreds of feet higher, and "veils the rock in rainbow hues, and dancing down midst music soft is lost in air."

A Student Conference at Eisenach

BY REV. CHARLES EDWARD STOWE

I wish those readers of *The Congregationalist* who think of Germany as a kind of rationalistic refrigerator, in which the lifeless forms of religion are kept on cold storage, could have attended the student conference recently held in Eisenach. Of the 138 in attendance fifty-nine were students of theology, the remainder representing all the faculties—law, philosophy, philology, medicine, architecture and chemistry. A number of missionaries were also present.

The place was aptly chosen for a students' religious conference—right under the shadow of the Wartburg, where Luther first threw an inkstand at the devil. The ink that Martin Luther slung will never grow pale, though I have heard that the good people who show the room

of architecture, How Do We Become the Witnesses of Christ? He urged that Christ must be to us an experience as well as a person. His death must be in a sense our death, his resurrection ours, his salvation ours. Then, and then alone, can we be his witnesses. The speaker impressed on his hearers with great tenderness that the Spirit of God alone, for which we all should earnestly pray, could make us witnesses for Christ.

Saturday morning Superintendent of Missions Dr. Buchner spoke on the theme, What special demands does foreign missionary service make upon those students of theology who devote themselves to it? Then followed short addresses from missionaries. In the afternoon there was an address on Our Aims and Duties, by Dr. Phil. Karl Heim. In the evening Pastor Coerper of Hamburg preached on the text, "Believe on the Lord Jesus Christ," an earnest, strong, practical sermon. If the readers of *The Congregationalist* could have been present and understood what was said they would have been forcefully reminded

that if Germany is the land of Strauss, Feuerbach and Haeckel it is also the land of Luther, Tölgel, Neander and Lange.

One of the most enjoyable features of the conference was a visit to the historic old castle, the Wartburg. In the year 1521, as Luther was returning to Wittenburg from the Diet at Worms, he was seized by horsemen and borne away to a lonely castle, where he was kept in great secrecy and seclusion for ten months. This castle, kept as nearly as possible in the state in which it then was, stands on



with the black spot in the floor freshen it up occasionally to keep up the interest.

The conference began Thursday evening, Aug. 9, with an address of welcome from Pastor Dammann. I hope no one will think his name suggestive of his style of preaching. That would do him great injustice, warm-hearted, earnest Christian that he is!

The devotional exercises on Friday morning were led by Graf von der Recke. Then followed an address by Dr. Lepsius on the theme, How Do We Become New Men? The leading thought was: There is in reality only one new man, and that is Jesus Christ. No one of us could become a new man, but by the grace of God in Christ Jesus we were already new men. All we can do is to recognize this fact and by faith hold upon it. The conception in which all his thoughts were united was that "he alone is saved who recognizes his inability to save himself and seeks salvation through faith in Christ Jesus." The practical Christians in Germany are not much given to novelties in theology.

The afternoon theme was by a student

the summit of a rocky mountain of irregular shape suggesting an hourglass lying on its side. It covers about an acre and a half of ground and the walls everywhere come to the edge of the rock. The ridge on which it stands is bare of trees, but one looks down on thickly wooded ridges covered with white birch, beech and alder, whose foliage viewed from the castle windows appears like a richly variegated carpet. Here Luther accomplished an incredible amount of intellectual labor and among other things his translation of the New Testament.

The summer term experiment at Mt. Hermon School, Northfield, has proved a success. The enrollment of students was 170, most of them for the full term. This arrangement for a continuous year of study suits the Northfield constituency, because it enables young men who are working their way through school to drop out for a term and resume their studies at the same point when they return. Those attending the summer term may also avail themselves of the advantages of listening to noted speakers from abroad and of the Bible classes characteristic of all Mr. Moody's schools.

The Home

Definitions

BY CLARENCE HAWKES

God is the sun, the warmth, the wonder and the might,

The perfect morning after darkest night,
The song of joy after a dirge of pain,
The heartbeat in a bosom that is light.

God's angels are his thoughts that day and night

Watch over us, upholding truth and right;
Swifter they are than anything we know
And worlds to them are as a feather light.

Faith is the bridge on which we rest our feet,
Cool, canopied, to shield us from the heat
Of our inventions which do war with faith—
A bridge that leadeth to God's mercy-seat.

Home Training for Backward Children

BY ANNA HAMLIN WIKEL

"I dreamed last night that I was such a good scholar." These words, from a wistful-eyed child of twelve who had repeatedly failed to pass her examinations at a public school, revealed the depth and reality of a childhood tragedy. The mortification of failing to pass an examination is one of the most painful experiences of a child's life. The first or second time this is felt keenly, and as the child's sensibilities are dulled by repeated failures the result is serious.

The little girl to whom I have referred had many times failed to be promoted. Her parents were grieved and her brothers actually ashamed of their little sister, while the poor child herself was on the verge of a nervous breakdown. Her failures did not seem the fault of her teacher's methods, for her schoolmates were successful. The child had just as good a mind as other children of her age, but she was what is called "backward." As she developed slowly, she needed special methods and individual attention, and these she could not have in the large public school.

This slowness is often due to physical causes, but, aside from any physical disability, many boys and girls are constitutionally slow. For such children more can be done at home than at a crowded school. If the child has failed several times to be promoted, a change should be made unless there is good reason to expect future success. In cases like little Sadie's the need of a change is imperative. She is mentally in the condition of a convalescent to whom the surroundings of the sickroom are a painful and depressing reminder of the past. Often, too, there is great inspiration just in beginning again. Above all, she should not have long hours of study, and this can best be regulated at home. After a certain time she becomes dazed. She sees the book before her, but does not grasp the meaning of its words. She should study with some one who can teach her *how* to study.

She must be taught to control her attention. One of the very best means of accomplishing this is by simple and natural dictation, and here parents can begin the home training. By dictation I mean the giving of explicit directions, as in telling

a child to put a chair in front of the side window. But it must not be done in a slipshod manner. It must be given slowly and distinctly, for many children, while not hard of hearing, are slow of hearing. If it is necessary to repeat the directions, they must not differ in any particular from the first. If the mother asks her child to bring her a long, narrow box, and she picks up a short, broad one, the mother must repeat her directions and see that they are followed. This seems simple, but it is excellent training.

Children often have little knowledge of the meaning of words. Just here the opportunity for home training is large, for even a busy parent can teach a child how to use a dictionary. But the usual trouble is, as was the case with Sadie, that the backward child has learned by rote at school. The words mean next to nothing to her and she has, of course, received no ideas. Sadie's ignorance of words familiar to children of six was amazing. She did not know the meaning of valley, although, besides studying geography, she lived in one and frequently heard the word. For the dull child principles and ideas must take form and color and address themselves to the senses. Clay, sand and sloyd give simple and concrete images easy to grasp.

Care must be taken not to weary such a child physically any more than mentally, for bodily fatigue is at once noticeable in her dazed manner of reciting. Usually backward children do not react as quickly as the bright, alert child. All subjects should be made as attractive as possible to arouse interest and keep it from failing. The abstract or didactic must be avoided. Little Sadie's penmanship was good, and her teacher took that as the center around which other lessons should circle. Owing to this accomplishment Sadie took great delight in letter-writing, and in this way spelling, punctuation and correct diction were taught. It is best to use as a starting point the work which the child likes or can do well, which are synonymous.

So far I have considered only the formal method, but of equal value is the incidental home training. If during early childhood a child can be in such surroundings that she will unconsciously absorb knowledge far more is gained than by formal instruction. Colonel Higginson, speaking in his *Cheerful Yesterdays* of the books read at an early age, thinks their influence small in comparison with that of a bookish atmosphere in the home.

The child's everyday way of doing things should be watched. She should be given some regular daily duty in the house. If, for example, she sets the table it should be noted whether she does it systematically or carelessly; whether she brings in a cup and plate or classifies and brings cups and saucers, and then the plates together. Does she potter over her work? Does she act as if her mind is on something else? A parent should insist patiently, but firmly, on her child's carrying out such details accurately, systematically and wholeheartedly. General inattention soon becomes a habit and when the study hour comes concentration is difficult. By going errands a child learns many valuable lessons. Self-reliance, judgment and mem-

ory are developed, while she becomes accustomed to handling money.

The discipline of daily life, though meaningless to the child, should for the mother be fraught with power for her child's well-being. We live in such a hurry that much of the beneficent influence of home life is lost. In our effort to accomplish we neglect to live. We then try to make up our loss in a more or less artificial way. Just as the city boy must go to the gymnasium for the physical training which the farmer lad finds in his everyday occupations, so children are expected to get at school much of the training which they should get at home. This home training is especially needful for the dull or slow child, for she is not quick to assimilate, to become one with foreign surroundings and thus receive benefit from them. But at home she is not confused by crowding of unfamiliar ideas and has the time which she needs to grasp new thought.

Interest should be the test of the child's readiness for knowledge. If she does not show it the time is not propitious. She may be weary, or the subject presented in an unattractive manner, or it may be beyond her capabilities.

Nevertheless, school life gives a needful training. It gives the child the citizen standpoint. It takes her out of the narrow family circle and places her within the wider one—the great family of mankind. The home training must not be slighted, only re-enforced and supplemented by schools. This is particularly true of the backward child if she is to be kept at school and yet not fall behind her classmates.

Parents, in their anxiety to have clever children, are loath to believe them dull and so attribute their lack of success either to a poor teacher or to inherent indolence. A child may not have been naturally backward, but made so through unsuitable methods. General Pickney is quoted as saying, in reference to his precocious teaching, that by "haste to make him a clever fellow he had very nearly become a stupid one."

The Objection to Feathers

BY ANNIE HAMILTON DONNELL

The Society for the Prevention of Feathers was just dispersing. That was Priscilla's "for short"—the long name was the Society for the Prevention of Cruelty to Feathers, and that was Milly's name. Milly was the president.

The meetings were all held at Peggy Van Ben's, another "short" for Peggy Van Benschten. That was such a terrible name to say—Priscilla said it made her palate ache. The Van Ben piazza was the shadiest and the broadest one in the village and a beautiful place for societies to meet. It had been rather a slow meeting, though, today.

"There aren't any to prevent, you see," Milly said, soberly.

"Any what, Milly Deering?"

"Why, feathers—nobody wears 'em on their hats in this town, not a single body! You can't prevent things when there aren't any."

It sounded reasonable enough. The other members nodded agreement—all but Peggy Van Ben. Peggy's face grew animated, then mysterious.

"There is somebody," she announced, excitedly; "I saw her. She's just come, and she boards at Creek Farm. I guess she's a—author."

Peggy's voice became solemn with awe. The others' faces borrowed solemnity from hers.

"A what?" whispered Milly.

"What's a 'nauthor,' Peggy Van Ben?"

"Somebody that writes things—books and magazines and things. I'm most sure she's one. She was writing something under a tree when I saw her. And there were feathers in her hat—I saw 'em—soft wing feathers that a little bird used to fly with once when he sang songs up in the air."

The tenderness and regret in Peggy's tones did not surprise the society. It was used to tender tones when little slaughtered birds were spoken of. All the members loved birds.

"She's a wicked woman!" cried Priscilla, hotly, thinking of the babies in a nest somewhere that might have starved to give her trimming for her hat.

"Hush, we don't know. Maybe she's never had her attention called," gentle Peggy said.

"Well?"

They all looked at Peggy Van Ben inquiringly.

"Well, we've got to do it—call her attention, I mean. That's what we are for. I was going to tell you in the meeting but I forgot to."

"Call a post-meeting, Milly—that's the way to do," somebody suggested, appealing to the president.

So there was a post-meeting on the Van Ben piazza and the society reluctantly agreed to do its duty. It looked like an unsavory undertaking and all the little brown faces were full of shy misgivings. It was dreadful to walk right up to a strange lady and—call her attention!

"We'll go together," the president said.

"We'll go now, while our courage's up."

"Mine isn't," murmured Priscilla.

"S'posing she won't take 'em off? S'posing she says they're none of our business—feathers, I mean?" suggested a voice.

"Then she is a wicked woman," gentle Peggy cried.

They went in a body. Creek Farm was a little way out of the village and the society trailed along the dusty road with lagging feet. The president tried to encourage them.

"Remember our motto," she kept reminding them firmly. "Say it out loud, when I say now—Now!"

"To one of the least of these," repeated the solemn little chorus. That was their motto—they had chosen it themselves. Weren't the little birds the "least of these?"

The strange lady was under a tree writing, as if she had been there ever since Peggy saw her first. She bent over her work, intent and absorbed. In the grass beside her lay the offending hat.

"Come," the president whispered, briefly, and the Society for the Prevention of Feathers closed in about her silently. All the little brown faces whitened with dread, but were heroic and firm.

"To one of the least of these," Milly said to herself.

Then the strange lady looked up. "Why!" she said, and smiled. Her face did not look cruel and wicked.

"We've come about the—the feathers, you know," began the president, with a gasp. "We had to. We're the Society for the Prevention of Cruelty to Feathers. We—we s'posed you hadn't had your attention called."

"So we came," supplemented Priscilla, to help the president out.

The lady dropped her pen and let her kind gray eyes follow round the little circle of solemn faces. She did not smile.

"Tell me about it," she said.

"Well"—Peggy drew a long breath and launched out. "You know it's wicked to wear feathers on your hat—or maybe you didn't know." She waited an instant and then went on. "It's just as if you had lots of little babies in a nest, and you loved 'em and flew away to get their breakfast, and somebody shot you and put your dear little soft wings in their hat. It's like that—and the little babies cried and cried when you didn't come home. And you'd never sing any more and swing on branches just as happy as you could be. You'd be—dead."

Peggy's voice had dropped to a whisper. It trembled a little as if she were going to cry. Milly knelt down in the grass and stroked the wings in the strange lady's hat softly. The whole Society for the Prevention of Feathers was grave and still.

"Hark!" Priscilla cried, suddenly, lifting her flaxen head. A bird was singing jubilantly. They could not see him, but his triumphant song floated clearly down to them from some high tree top. No one moved until it melted away. Then it was Milly who spoke. She was still stroking the little wings.

"He might have been singing same as that," she murmured, sorrowfully. The strange lady suddenly held out her arms and gathered the society in. Afterward they discussed whether she had been crying or laughing then.

"It is wicked—I will never do it again," the strange lady said; "you have saved all my little birds' lives. I will let them sing and love their babies and be happy. And, listen, little ones"—she held up her pen and turned it slowly in her fingers—"this shall be a little missionary and tell people—a great many people—to be good to the little birds and let them keep their soft brown wings and white wings and red-tipped wings, to fly with in the sun. Take it in your hands every one of you, and say, 'Tell it loud, little pen—say it so everybody can hear!'"

The strange lady was taken into the Society for the Prevention of Feathers and made an active member. When she went away in the fall the other members cried. They had learned to love her dearly.

"She just needed her attention called—she wasn't a bit cruel," the gentle president said.

And the little pen sent east and west its plea for mercy for the little birds, and many—very many—people heard.

Do not be afraid of humble work, whatever it may be. Take what comes and put your minds to it. But I advise you always to try for leisure, and contemplate your work and avoid slavery.—Anne J. Clough.

Closet and Altar

I will love thee, O Lord my strength.

We ought not to be weary of doing little things for the love of God, who regards not the greatness of the work, but the love with which it is performed.—Brother Lawrence.

Mankind live in a deathlike coldness. They love a little base metal, a house, a name, an airy title, a chimera that they call reputation. They love a conversation or a passing amusement. It is God alone whom they do not love; all our love is exhausted upon the most paltry things.—Fénelon.

Love thy God and love him only;
And thy breast will ne'er be lonely.
In that one great Spirit meet
All things mighty, grave and sweet.
Vainly strives the soul to mingle
With a being of our kind;
Vainly hearts with hearts are twined:
For the deepest still is single.
An impalpable resistance
Holds like natures still at distance.
Mortal! love that Holy One!
Or dwell for aye alone.

—Aubrey de Vere.

A true lover of God loveth him alike in having and in not having, in sweetness and bitterness, in good or evil report.

As love is the life of faith, so with the increase of love faith increases. Even from man toward man faith and love grow together. The more we love, the more we understand and the more we trust one another.—Pusey.

Love will not be compelled. Even the old law failed to make men love God with all their hearts. But to live with that which is lovely and not to love shows strange defect of character. Nothing but sin, distorting our vision of God's character, keeps us from loving him with all our hearts.—I. O. R.

The human heart asks love, but now I know
That my heart hath from thee
All real and full and marvelous affection,
So near, so human! yet divine perfection
Thrills gloriously the mighty glow!
Thy love is enough for me.

There were strange soul-depths, restless, vast
and broad,
Unfathomed as the sea;
An infinite craving for some infinite stilling;
But now thy perfect love is perfect filling.
Lord Jesus Christ, my Lord, my God,
Thou, thou art enough for me!

—F. R. Havergal.

We bless Thee, Heavenly Father, that we know thee; all the way of this earthly life thou hast held our hand, we have walked with thee, and we know thee; thou art Love. In the hour of gladness we have offered our sacrifice of praise; now that the dark hour comes, still our heart is fixed, trusting in thee. In our suffering we discover—new every morning, fresh every evening—the joy of thine abiding. The burden of our heart ever shows us more thy love. Loss, bereavement, loneliness, make thee all in all, and out from the ashes of our grief and pain springs the deeper, sweeter joy, the eternal peace of the soul close-knit unto thee. Through Jesus Christ we thank thee, Father, and give thee still our praise. Amen.

After Vacation

The children are all coming back to town
From the fields and the hills and the seaside
beaches,
They are strong and merry and plump and brown,
And their cheeks are as rosy and round as
peaches—

And now for school, where the mistress teaches
These little people all in a row
So many things that they ought to know.

They know already where blackberries
Like thimbles are set on the thorn's thin fingers,
Where the August apple falls and lies,
And the lane where the latest daisy lingers,
And the nest and the note of the feathered sing-
ers—

But far less sure of their facts will be
The class reciting geography!

They can count the number of loads of hay
That the oxen drew through the wide barn door;
They can tell you the dozens of eggs that they
Have found in the hayloft or on the floor
(On the side of the hen-coop they kept the score).
But these ready reckoners will be less quick
To perform a sum in arithmetic!

They can box the compass, and swim and dive,
They have learned to row and to steer a boat,
They know where the sea-anemones live,
And the pools where the feathery seaweeds float,
And the rocks where the seal dries his glossy coat.
They can show you the sea-urchin's fretted shell—
But the rules of grammar they cannot tell!

So much the better—for ocean waves
Are deeper than books; and the meadow herbs
And the minerals found in the mountain caves
Teach greater lessons than nouns and verbs—
And the peace of nature that naught disturbs
Fills the hearts of the children and shines in their
eyes,
And makes them happy and bright and wise.

—Portland Transcript.

Hiawatha Played by Indians

Little did the poet Longfellow think when he wrote Hiawatha that in the summer of 1900 his children and grandchildren would witness a dramatization of the poem given by the Ojibway Indians in their own wild domain. The story of how it came about, as told in the *Boston Globe*, is quite romantic.

Two chiefs of the Ojibways, descendants of Kabaosa and Wabanosa, appeared in the Canadian exhibit of the sportsmen's show held in Boston last year. They were invited by Miss Longfellow to visit the poet's home in Cambridge, and in return for her hospitality they asked her and her friends to make a journey to the Desbaratas Islands in Lake Huron—called by Longfellow the "Islands of the Blessed"—about thirty miles from Sault Ste. Marie. The Longfellow family, including the married daughters and their children, did actually accept the invitation this summer, and great were the efforts to entertain them. But nothing could compare for impressiveness with the enactment of Hiawatha by a select corps of Indian chiefs, braves, squaws and papooses. Out under the trees of the primeval forest, with the faces, the costumes, the entire setting not fictitious but real, Hiawatha must have seemed a reality to the spectators.

On Sunday the Longfellow party attended religious services in the Ojibway tongue and Miss Longfellow made a speech, which was translated by James Frost, their Indian missionary. A day or two later, at "Longfellow Island," the Ojibways performed the ceremony of adopting Miss Longfellow into the tribe.

A friend is most a friend of whom the best remains to learn.—Lucy Larcom.

Waymarks for Women

Miss Marion Cowan, a young druggist of Lynn, Mass., has been elected chemist for the city board of health. She is said to be the only woman chemist in New England to act in such a capacity.

Another woman who holds a unique position is Miss Bonte Amos, M. B., London, who has been appointed to the post of quarantine officer, under the International Quarantine Board of Egypt, at Suez.

In Utica, N. Y., a block of new apartment houses has been furnished with electric cooking utensils. Each flat is provided with three round platters or "stoves," an oven and a broiler. The stoves may be used on a kitchen table and stowed away in a closet between meals.

The late Lord Russell, chief justice of England, possessed a wife who was as truly a helpmeet as Mrs. Gladstone and who had in addition to her domestic virtues a remarkable ability for business. She was her husband's accountant, banker, manager of investments. He showed his confidence by naming her alone to execute his will.

Wellesley girls are to be offered a course in Public Finance under the instruction of Prof. Katherine Coman. Besides treating problems of state revenue and expenditure, the new course will include lectures on practical business methods. Miss Coman says hopefully, "The millennium when women shall know how to indorse a check may be at hand."

Mme. Pegard has been one of the most active workers for the Paris Exposition. Her energetic efforts resulted in the erection of the woman's palace and it was fitting that on its inauguration the government should name her chevalier in the Legion of Honor. She is the forty-seventh woman to receive this decoration since the order was instituted a century ago.

The empress is not the only woman who has influenced China. About 2,700 years ago Lady Cho wrote what is still the standard book of etiquette there. Here is one of the precepts in the chapter on Guests: "As a guest, demand nothing. As hostess, exhaust hospitality." A clever aphorism about women's clothes is: "A lazy woman is always ragged. She is forever pulling the west over to hide the east."

Out-of-door occupations are more and more attracting women, and schools in forestry, agriculture, etc., are multiplying. Women as well as men will be admitted to a new practi-

cal school of agriculture and horticulture opened at Briarcliff Manor, near New York city, this fall. The two years' course of study will include horticulture, botany, chemistry, geology, economic entomology, building construction, stock husbandry and bookkeeping.

An Educated Infant

Scene. A Boston suburb.

Dramatis Personæ. Middle-aged lady and maiden of seven years of age, who is receiving kindergarten instruction with advanced, modern educational ideas.

They meet and are introduced by the aunt of the seven-year-old. The lady greets the child with the usual commonplaces. The child looks the lady over with a peculiar stony stare, supposed to be strictly Bostonese, and the first words she utters are so oracular and mystifying that the lady is struck dumb, not knowing whether they refer to physical or spiritual qualities.

"You have corresponding harmony," says the child, and while the lady is gasping with the shock, she adds, "You have also dominant harmony."

The aunt hastens to explain that these extraordinary observations of her niece are the result of a scheme of color taught in the schools and which leads the children to be constantly on the lookout for "corresponding and dominant harmony."

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The
Gold Medal
of the
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Mellin's Food

The Conversation Corner

ANOTHER vacation is over, and vacationers, brown, hearty and happy, are homeward bound to another year of work or school. (That word must be right, even if not in the dictionary; if persons on a legation in China are *legationers*, according to all the newspapers, are not persons on a vacation properly called *vacationers*?) I hope some of you boys and girls, before you begin school, will send the Corner some report of your vacation. Meantime, I will start off with some notes of my little trip, although probably not as long in time or distance or as full of adventure as the journeys most of you have taken.

I went by water—always healthier and pleasanter than traveling on land. My destination was Cape Cod, in imitation of two historic pilgrimages, which I had often in mind: the first made in 1620 by a hundred Englishmen, the other about the middle of the present century by a New England country boy as his first voyage on the great ocean! My present steamer was the *Cape Cod*, which one of the men before the mast told me had just been built at Essex on the North Shore, and which was much larger and swifter than the *Mayflower*, or even the *Olato*—some old folks on the Cape will recall the latter as the packet schooner of that time between Boston and Provincetown. That voyage was "historic" to me—how well I remember its incidents! One was seeing in Boston Bay a Chinese ship and a United States man-of-war, and hearing from another vessel, outward bound, the sweet strains of the Missionary Hymn. (I wish I knew what missionaries were singing it, and so may as well add the date—Sept. 11, 1855.)

One of the acquaintances made on the steamer was a Sunday school boy from Hyde Park, who knew all our Cornerers there, and one of the first things in Provincetown, after finding a hotel—which attracted me by its name, the *Pilgrim House*—was to find a young Corner correspondent of some years ago. She had just come in from a long jaunt out in the bay with a friend, and described their numerous adventures. What was my surprise to learn at last that her companion was a special Corner friend from near Boston, who was spending his vacation in the town! That of course led to another cruise, the next morning, when the boy appeared with his boat, and we had a long pull across the harbor to Long Point, where we landed and visited the lighthouse—you can see my Corner companions in front of the tower—do you recognize them?

The frame at the right of the tower contains the bell, which in times of fog is worked by machinery, sending out its dismal warning—double and single blows, alternately, every half-minute, so as to indicate the exact locality to the mariners caught too near this dangerous shore. Long Point is the tip end of the fingers of the "bared and bended arm" of Cape

Cod, as you see it on your map, although "Race Point" extends farther out to sea. It is supposed—and we supposed it vividly—that the Pilgrims first landed on this "Sandie Poynt," after that "they fell upon their knees & blessed ye God of heaven, who had brought them over the vast and furious ocean." This was Nov. 11 (Old Style), 1620, the same day on which the Pilgrims signed in the Mayflower cabin the famous "Compact," which you must never forget was the beginning and foundation of free government in the new world. When you visit the State Library at the State House in Boston, you will find Governor Bradford's manuscript history of "Plimouth Plantation" open at the page where this memorable document is written in his own hand.

In place of the *Mayflower*, on the day when we three pilgrims were exploring

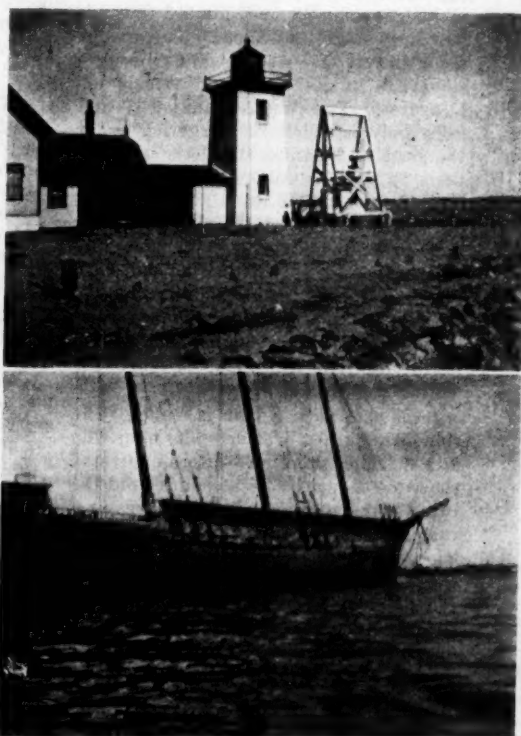
site, however, was undoubtedly—for we climbed the earthwork near Long Point Light which had been used as a fort in the War of the Rebellion—so strangely do the memorials of two great national epochs meet on this desolate strip of sand.

Although without any national significance, I was glad to find the old mackerel skipper, with whom I had made in that long-ago time of my boyhood a down-east cruise, and to review its memories—how we stood anchor watch off Monhegan and Pemaquid Point, and ate the Connecticut shoemaker-cook's "salt horse" and "fried pies" on board, and green apples and other luxuries of the season at Peak's Island and Boothbay Harbor. "Tilt," the mischievous imp who shinned up to topmast head and cut up all sorts of antics on deck, had made a "smart man," becoming before his death captain of a whaler. A boy's life on the sea-coast in that old time was very different from life back in the country. But hard work, hard tack and hardship made strong men and heroes out of some of those boys!

My exploration of Provincetown was not complete until I had climbed (with an old-young friend, whom I ran afoul of with the nick of time) "High-Pole Hill," which is at once a landmark for sailors and the place for a wonderful view of town and Cape and sea. There once stood the Town House, now rebuilt on the street, with a bronze tablet before it, containing the *Mayflower Compact* and the names of its signers. Among them I was glad to see *Christopher Martin*, and other pilgrims whom some of you no doubt honor as your ancestors. It is to stimulate your intelligent interest and worthy pride in such pilgrim ancestry and history that I have thus described my otherwise commonplace sojourn for a day at the harbor where the *Mayflower* lay for a month.

P. S.—Now that there is room, I will refer our Corner readers to a very interesting article in *McClure's Magazine* for July (*The Sea-Builders*), which tells the story of building lighthouses. The *New England Magazine* for July has an article on Provincetown which young historians might read. But they should take with a very large grain of salt the claim that the Norsemen landed on Cape Cod a thousand years ago. You know we visited a few years since, and described in the Corner, the rock, with crosses upon it, which marked the grave of Thorvald, not far from Boar's Head, at Hampton Beach! Different writers have located "Keel-ness" and "Kross-a-Ness" all the way from northern Labrador (near Pomuk's home at Nachvak) to southern Florida—besides *Norumbega* Park in Watertown! And now a lady in the State Library—from an old Pilgrim family of Provincetown—tells me that our Foremothers' brook long ago ran away and dried up!

Mr. Martin



"ye Cape harbor," was a forlorn-looking, three-masted schooner, one of the many wrecks of "the great November gale" of 1898, in which the steamer *Portland* was lost, and some thirty vessels destroyed in this harbor. The name may not show in the picture, but it was the *Lester A. Lewis*, of Bangor, in the rigging of which the crew were frozen to death, although so near to land. Many thrilling tales were related of that fearful gale—the most terrible of all, the secret of the loss of the *Portland*, was never told.

My Corner crew endeavored to land at the brook where the Pilgrim Mothers went ashore to do that first New England Monday's washing, but we should have had to imitate the *Mayflower* people in being "forced to wade a bow-shot or two in going aland," and so gave it up. It was just as well, for the next day I was told by a man in another part of the town that the washing creek ran past his house, where now is solid land! One historic

Christ's Ideals of Character*

VII. The Unselfish Spirit

BY REV. A. E. DUNNING

If every one frankly spoke all his thoughts there would be constant quarrels. Even with the self-imposed restraints which keep men from disclosing their worst traits, we are often startled by the contrast between Christ's ideal and common ambitions of men. Luke, in reciting some of the teachings of Christ, brings that ideal into sharp opposition with the selfishness of one of his hearers, and thus presents in bold relief the character that Christ loved. It is easy to translate this twelfth chapter of Luke's gospel into the life of today, for its contrasts are constantly before us. We may find here answers to three questions:

1. In what does unselfishness consist?

(a) Perfect frankness [vs. 1-3]. Those who live for others have nothing to conceal. The Pharisees were hypocrites because they were ashamed to reveal their real selves. When Savonarola was tortured to make him reveal what his enemies believed he was concealing, he said, "Our secrets are few because our aims are great."

(b) Fearlessness [v. 4-7]. Be afraid of no one but God, Christ said. One of the most unselfish persons who ever lived was Mary Lyon. "There is nothing in the universe that I fear," she said, "except that I may not know all my duty or may fail to do it."

(c) Open loyalty to Jesus Christ [vs. 8, 9]. He "pleased not himself." His true disciples are in the approving company of the angels of God.

(d) The constant guidance of the Holy Spirit [vs. 10-12]. Living, not for themselves, but as Christ lived, to serve mankind, his disciples need not shrink from trials before ecclesiastical or civil courts. They have an Advocate. In self-defense they speak by inspiration of the Holy Spirit. To deny this may be to blaspheme against that Spirit. It is startling that Christ should have uttered this warning against the Pharisees, who were the official interpreters and guardians of Jewish orthodoxy.

2. How does unselfishness contrast with covetousness? While Jesus was describing his ideal of character, some of his hearers were thinking of things far remote from it. If preachers should suddenly discover the thoughts of their audiences, they would no doubt suddenly change their topic as abruptly as Jesus did. He was not administering a court of claims. He was telling men how to live so as to build up the everlasting kingdom of God. The shock of a man's greed, smiting against our Lord's idea of the greatness of unselfish service of God, made him pause and hurl against the man who had so utterly misconceived him this rebuke, "Man, who made me a judge or a divider over you?" [vs. 13, 14].

Then he defined covetousness. It consists in the belief that a man's value is measured by his possessions. The covetous man, if he gains wealth, considers his life a success; if not, a failure. Such a man when poor is as covetous as when

rich, and usually more disagreeable, because then he realizes that his life is a failure, while if he is rich he does not.

Next, Christ illustrated covetousness by a parable [vs. 16-20]. The covetous man's gains were legitimate. His own property, well managed, multiplied fast and honestly [v. 16]. There was no sin in that. He was right in making his ground bring forth all that it was capable of producing.

But his aim was to keep all his gains for himself. He had more than he could use to satisfy his own needs. Therefore he set himself, not to help others, but to study how he could stow away his property where no one else could get the benefit of it [vs. 17, 18]. There his sin first appeared. But it began long before it appeared. Having planned how to hoard all his gains, he then set himself to think how he would enjoy them. He was not doing it yet. He was spending his precious life in gathering and storing his treasures. Few live so anxiously and toilsomely as rich men staggering under the load of business which is bringing them in greater gains than they know how to invest and use. No one would envy them except for the pleasures they hope to enjoy by and by. What are the pleasures they anticipate? "Soul, take thine ease; eat, drink and be merry." Be idle at last, pamper thine appetite and laugh at thy good fortune. What an aim for an immortal soul made to reflect the character of God!

Jesus said such a man is a fool. The rich Mr. Carnegie said, "The man who dies rich dies damned." Both expressed the same thought. Jesus pointed out the reason—the soul is suddenly to be separated from its possessions. "What shall it profit a man," he said, "if he shall gain the whole world and lose or forfeit himself?" Is not the man who loves beautiful pictures a fool if he sells his eyes to get the pictures? Does not a man waste himself when he makes his life to consist in the abundance of his possessions? What is he, then, apart from these? A fool, just what he was when he was with them. Build churches, colleges, orphanages, rather than barns and storehouses. Whoever is piling up his bank account and extending his investments for himself alone is throwing away time, life, the only things which give worth to any kind of possessions. From the somber sky above him and from the smothered conscience within him, if he would pause to listen, he would hear the solemn judicial verdict from which there is no appeal, "Fool."

3. What does the unselfish spirit seek? [vs. 22-34]. It puts things eternal first and makes things transient serve them. The life is more important than food. The body is more important than clothing. Our interests are where we have placed our treasures. If we seek first the kingdom of God which is eternal we may know from the history of his children in all times that the temporal things we need will be added to us. That is the divine philosophy of living.

A Typical Mothers' Rest

The house is a large square one facing the sea. It is a building erected at Revere of the Boston Episcopal City Mission. A broad veranda runs along the front and sides. In a shady corner a group of mothers are sitting with folded hands idly talking—and resting. They need the rest. Imagine what it means to be the breadwinner as well as the caretaker of a half-dozen children, for most of these women do washing, scrubbing, sewing—anything that will bring in a few pennies. And the husbands? Too often, they help spend these pennies. Of course the children are here playing about; a little sick girl is lying in the sun, a fat baby is industriously buttering its recently discovered toes with a cracker intended for a luncheon.

The house inside is as delightful as the piazza. Three parlors which can be thrown together provide a rainy-day retreat. The dining-room is large and pleasant, the china pretty and the tables neat. The bedrooms have been furnished by churches, guilds or individuals and are much alike—single enamel beds and cribs, oak chiffoniers, artistic wall paper and a few good pictures. No "cast-off finery" is to be seen; the rooms are simply and tastefully furnished. The women come here to rest, but incidentally they learn some needed lessons.

Back of the dining-room is a good-sized room, where the children play on rainy days and where the mothers gather in the evening to sing and dance and have a good time. "One week," said Mrs. Groves, the matron, "we had three Scotch women here and we enjoyed every evening. One of them could sing any Scotch song that was ever written and the other two could dance the Scottish dances so gracefully that it was a treat to see them."

The women come down Monday morning and stay until Saturday morning. This gives the workers at the Rest time to draw breath and get ready for the next batch.

Quite separate from the week dwellers are the day excursionists. At half-past nine every week day 100 whooping boys and dancing girls jump off the street cars and make a dash for the beach. If you are going to have only one day at the shore, you must make the most of it. It is wonderful how much fun can be crowded into a few hours; a bath before luncheon and another after, a game of baseball and an exploring tour—the possibilities are unending. Most important of all, you must "burn your back." The more it hurts the greater your triumph.

At half-past eleven clam chowder is served. The boy instinct brings the excursionists to the dining-room on time. This room is really a part of the veranda inclosed with glass, and the children hang about the doors, employing the time before the bell rings in taking long sniffs of the appetizing chowder smell. The sound of the bell is lost in the yell that arises as 100 children dash for their seats. It's a part of the fun to make all the noise they can, and the five leaders, young men and women who have charge, seem unconscious of the din. Soon the spoons cease beating the tables and are thrust into the chowder bowls, and the mouths are too full to talk. The little grandson of the matron balances himself on a tipsy sand bucket and beams on all with hospitable cordiality.

Last year 4,000 came down on the day excursions, and 138 mothers with 200 children had week visits. More rooms have been furnished this year and a greater number can be accommodated. Tickets are distributed through missionaries connected with the Episcopal city missions.

Beside the work at Revere Beach, seven summer playrooms in different sections of Boston are running under the charge of teachers and kindergartners. Last year 700 children were kept off the street and taught, not book knowledge, but the things that count in making good men and women. M. A. H.

* The Sunday School Lesson for Sept. 16. Text, Luke 12: 1-34. International Lesson, The Rich Fool.

Literature

Good Books or None

The excuse commonly offered for introducing sensational, inferior literature into public libraries is that "for unformed readers to read a bad book is better than to read none at all." The argument is that the habit of reading is thus formed, that a taste for better books is developed, and that in the end the result is good. We do not believe the argument sound. The connection between its last two links and the first is not evident or demonstrable. There may be instances in which it exists, but undeniably there are many, and probably a large majority, in which it does not exist. The habit of reading may be formed but it is a habit of reading works of a poor quality, and the tendency is to be satisfied with this sort of literature rather than to become disgusted with it and aspire after something better.

As Mr. Spofford, of the Congressional Library at Washington, has aptly put it, one might as well say that it is better for any one to swallow poison than not to swallow anything at all. The theory is based upon a pure assumption and a mistaken assumption also. Moreover, it assumes that unformed readers are not likely to be interested in sensible, ennobling books because of the lack of the entertaining quality in such literature. But this, too, is an error. It is the thrilling, dramatic element which such readers chiefly desire, and this abounds in many works—in biographies and histories as truly as in novels—and is enjoyable without being harmful. This desire in such untrained readers is natural but its gratification need not involve their reading inferior books, especially those of a positively demoralizing influence.

A librarian ought to accept it as an important part of the work of such a position to try to guide this class of readers in their choice of books. This should be done primarily by the effort to exclude from the library all undeserving books. This is especially true in the cases of comparatively small libraries, such as those of our villages and most of our towns, which do not undertake to include as wide a range of literature as that permissible in cities, and cannot afford to waste money on inferior books. It should be done also by suggestion and advice, when books are being drawn out. It is easy, by taking a little pains, to exert a powerful influence in this way and so unobtrusively and agreeably as not to give offense. Often the reader will be more than grateful to have some really excellent book brought to his notice, and will gladly substitute it for an inferior book which, through lack of information, he was about to choose.

The reading habit is growing rapidly and its growth is to be commended. But it has its perils as well as its advantages. Many a criminal has received his earliest impulse and much of his evil knowledge from the books which he has read. Whoever can help, however slightly, to elevate the quality of the literature offered to the reading public and the taste of those who read is able to do a valuable service to the world as well as to the advancement of the kingdom of God.

The Distribution of Wealth*

The purpose of the author, Prof. J. B. Clark of Columbia University, is "to show that the distribution of the income of society is controlled by a natural law, and that this law, if it worked without friction, would give to every agent of production the amount of wealth which that agent creates." He has published a number of papers in different magazines, explaining one or another element of this proposition—relating, for instance, to capital, wages, interest, rent and profits—and now has grouped and amplified them into a considerable volume. Specialists will appreciate it most highly, although most of it can be understood by any intelligent reader.

It deals purely with an ideal condition of things throughout. It is an economic world wholly free from friction which is imagined. It is a static state of society in distinction from a dynamic. This is conceded freely, the author's aim being to formulate a basal theory, which lies back and at the root of all economic processes, rather than to discuss the operations of trade and commerce as they really are. The objection that the volume is not practical, therefore, is not strictly fair. It does not attempt to discuss bargains and sales or the relations of capital and labor in their actual aspects, as we experience and witness them. But it considers their fundamental relations, which need to be comprehended if their actual developments in practice are to be rightly appreciated.

The pith of the work seems to be contained in the positions that the product of the final unit of labor is the same as that of every other individual unit and that each worker receives the value of what he produces. In other words, where natural laws are unobstructed in their operation labor gains what it creates, capital what it creates and middlemen what their co-ordinating function creates. This, of course, is too bare and brief a statement to include all which the work urges. But these are prominent, fundamental positions in the argument.

There is no agreement among economists upon their common subject and Professor Clark's views will not go undisputed. But he has made a valuable contribution to the illumination of a somewhat obscure theme. Sometimes it is hard to be sure that one has grasped his meaning exactly, and now and then this is because he uses the language of the schools rather than that of the street. But upon such a topic this is almost unavoidable, and in general his style is clear and direct. His table of contents is a series of condensed summaries of his chapters, instead of being in the ordinary form, and we have found the change helpful. Marginal headings along the sides of his pages also supply welcome enlightenment.

The work is individual and in some degree original. It also is distinctly able and rewarding to the student. Its point of view is fresh, its method striking as well as effective, and its temper candid. Whether its conclusions finally win general assent or not, it will secure for the author the respect of all his fellow-experts. Every such treatise is a step for-

ward towards the final formulation and general adoption of a settled, self-consistent, trustworthy theory.

The Other Half of Our Continent

Mr. Frank G. Carpenter has been a diligent and venturesome traveler in different parts of the world and also knows how to describe graphically what he has seen. His earlier volumes, *Through Asia* and *Through North America*, illustrated both his travels and his abilities very well. In his new book, *South America**—which has much the same purpose as that by Hon. W. L. Scruggs, which we noticed last week, but covers a larger field—he takes the reader with him on a prolonged journey from the Isthmus of Panama down the west coast of South America, round through the Straits of Magellan and up the east coast, thus circumnavigating that part of the continent. The purpose of the tour thus described was to obtain information about the different South American countries which should be valuable to the business men of the United States, and aid them to build up our South American commerce intelligently and profitably. The volume is based upon his letters written during the tour to various journals in this country.

It opens with an interesting account of the Isthmus of Panama and the canal in process of construction, not yet half done. His conclusion is that the canal may be, and probably will be, constructed at some time, but that it is hardly possible for France alone to complete it. Money has been squandered upon it in the most reckless fashion. Then the author takes up Colombia, Ecuador, Peru, Bolivia, Chile, Patagonia, the Falkland Islands, Argentina, Paraguay, Uruguay, Brazil, the Guianas and Venezuela successively, describing the characteristics and customs of the people, the agriculture, mining and commerce of each country, the social life, the political institutions and the openings for the investment of American capital and the development of American trade.

He did not always confine himself in his travels to the usual routes and his chapters contain some exceedingly entertaining narratives of special experiences. His accounts of journeying in the Andes and on the Great South American Desert; of steamboating on Lake Titicaca, which is half as large as Lake Erie and twice as high as Mt. Washington above sea level; of his observations of the cannibal Indians in the backwoods of Bolivia; of the gold, silver and tin mines of the Andes, and the nitrate deserts of Chile; of the immense Chilean wheat farms and the huge sheep farms of Patagonia, Tierra del Fuego and the Falkland Islands; of wheat culture and stock-raising in Argentina; of the river Amazon and its people a thousand miles from the sea—these and many more are noteworthy not only for their facts but also because of his comments upon what he saw and did. Traveling in that part of the world evidently is not yet always comfortable, or even easy, but is full of picturesqueness.

His book possesses solid and lasting value apart from its large interest. It is illustrated freely and well. We recall no similar work which is anything like as important in view of its purpose. Indeed,

* Macmillan Co. \$3.00.

* Saalfeld Publishing Co.

volumes having the same object are very few. He has taken careful pains to render accurate whatever statements he has advanced, although he has had to depend largely upon the testimony of individuals, inasmuch as official statistics are few and imperfect. Changes are taking place rapidly, but at present and for some time to come the book can be depended upon as trustworthy. The commercial community will appreciate its special significance, but the ordinary reader also will find it a delightful and profitable book.

With Open Eyes

The little book of essays, *Flowers in the Pavé*,* by C. M. Skinner, has two special claims upon attention. It reminds one how many objects of really deep and lasting interest there are all around us, how much richer than we had suspected the familiar landscape, the commonplace group, the seemingly trivial action often is, not only in natural, ordinary significance but also in fresh, picturesque and even fascinating suggestiveness, when studied by an eye keener and a sympathy more appreciative than those of most of us are accustomed to be. These bright, entertaining papers are eye-openers. They introduce one afresh to delights of which at times he has known something, and which he has vaguely felt must have deeper and more varied meanings than he has had time to search for. It makes no parade of its interpreting work but it uncovers something of the heart and life of nature for any sincere observer to behold and find pleasure in.

It also does this work of revelation and enlightenment very acceptably. An essayist's pages are apt to have a certain flavor of condescension in their manner. There is something of evident self-consciousness. It is as if he were thinking a little of his own smartness in having gone below the surface of life deeper than his fellows and in being able to point out to them what they might have discovered for themselves had they been acute and persevering enough. Mr. Skinner is frank and abundant in suggestion. He has no hesitation in imparting what his observations and reflections have taught. But he does not write down to his readers. He looks you in the eye and talks straight at you. Some of his pages also are positively pictorial in their realism, such as page seventy-five with its description of ice in the woods. Nobody who knows much of nature in any of its moods can fail to enjoy the book, and nobody who has made loving study of the seasons in their out-of-door garments and life can help recognizing its fidelity in reproducing with the types what the ear and the eye have caught.

* J. B. Lippincott Co. \$1.50.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

Christus Auctor. By Warren A. Candler, D. D., LL. D. pp. 255. Barbee & Smith, Nashville.

FICTION

A Georgian Actress. By Pauline B. Mackie. pp. 296. L. C. Page & Co., Boston. \$1.50.

A graceful, graphic colonial story, having its scene in the country region of New York State and in London. The time is that of King

George III. Sir William Johnson, the superintendent of Indian affairs, and his family and Garrick, the famous actor, are prominent characters. It is vigorous and enjoyable.

The Second Lady Delcombe. By Mrs. Arthur Kennard. pp. 328. J. B. Lippincott Co. Philadelphia.

An interesting novel cast on familiar lines. A bankrupt English earl, cold and calculating, marries an American heiress frankly for her money. How their trials teach them to love each other makes up the story. The characters are finely drawn. The pictures of English high life are repulsive.

Whilomville Stories. By Stephen Crane. pp. 198. Harper & Bros. \$1.50.

About boys by one who had keen perceptions. Very entertaining. But it brings out the scampish, and even brutal, side of boy nature too forcibly. Most boys sometimes show the instincts which help to make them grow later into gentlemen. The book is crude in several respects but bright and readable, and it indicates that the writer, had he lived longer, probably would have done fine descriptive work.

A Little Puritan's First Christmas. By Edith Robinson. pp. 94. L. C. Page & Co. 50 cents. Delightful. Suggested by Judge Sewall's famous diary and the heroine is his little daughter Betty. A good study of the Puritan temper and manners and brightly written. Illustrated tastefully.

Farmer Brown and the Birds. By Frances M. Fox. pp. 72. L. C. Page & Co. 50 cents. Fanciful and amusing. A felicitous conception well carried out. Will promote interest in birds and humanity towards them. Illustrated.

Helena's Wonderworld. By Frances H. White. pp. 86. L. C. Page & Co., Boston. 50 cents.

Three little sea stories, vivacious and entertaining for the younger children and imparting some real knowledge. Will be liked. This, too, has attractive pictures.

The Adventures of a Boy Reporter. By H. S. Morrison. pp. 253. L. C. Page & Co. \$1.25.

Has a good tone in the main, but goes beyond probability in the easy success of its hero. Boys do not rise so fast in a difficult profession and great men do not treat them so much like exceptional beings.

MISCELLANEOUS

Heroines of the Bible. By Clara E. Clement. pp. 361. L. C. Page & Co. \$2.00.

More than thirty pictures, by leading artists and representing women named conspicuously in the Bible, are here reproduced with terse comment and some mention of other paintings of the same subjects. Much information is supplied in brief compass.

Self Reliance. By R. W. Emerson. pp. 47. **The Young Man in Business.** By Edward Bok. pp. 30. **Why Go to Church?** By Dr. Lyman Abbott. pp. 32. **Sowing and Reaping.** By Pres. B. T. Washington. pp. 29. **Our Common Christianity.** By A. P. Stanley. pp. 29. L. C. Page & Co. Each 35 cents.

Five more issues in the excellent and attractive *The Day's-Work Series*. Full of good sense and uplifting suggestion.

Graded Literature Series. Fourth Book. Edited by H. P. Judson, LL. D., and Ida C. Bender. pp. 262. Maynard, Merrill & Co., New York. 50 cents.

Neatly issued and well suited to do useful service.

The Trusts. By William M. Collier. pp. 338. Baker & Taylor Co. \$1.25.

From India to the Planet Mars, a Study of a Case of Somnambulism. By Th. Flournoy. pp. 447. Harper & Bros. \$1.50.

The Jeffersonian Cyclopedia. Edited by J. P. Foley. pp. 1,009. Funk & Wagnalls Co., New York. \$7.50.

Notes

General Baden-Powell has declined a large pecuniary offer for a book from his pen on the siege of Mafeking. He is too busy fighting to write.

The demand for Miss Runkle's story, *The Helmet of Navarre*, exhausted the supply of the *August Century* before the month was three-fourths gone.

Robert Louis Stevenson's inferior writings are losing ground in respect to prices in auction sales, but his better works are gaining. This is as it should be.

The forthcoming edition of Thomas à Kempis's *The Imitation of Christ* is to follow the original edition literally. The division into verses was introduced in the last century by some editor of the work.

The largest price ever paid for a copy of a book, so far as is known, was £4,950, about \$24,000, which was paid at the Syson Park sale in England in 1884, for a copy of the second edition, published in 1459, of the Latin Psalter of Fust and Schoeffer.

A Publishers' International Congress is to be held in Leipsic, Germany, June 9-12, 1901. The rights and interests of authors and publishers and some technical questions of the trade will be discussed. Three similar congresses have been held already, viz., at Paris in 1896, Brussels in 1897 and London in 1899.

A book is about to be published by McClure, Phillips & Co. written by President Lincoln. It is a small scrap-book compiled by him for use in the political campaign of 1858 and it includes the substance of all that he ever said about Negro equality, together with explanatory notes and a long letter in his handwriting. Lincoln gave it to a supporter of his, one Captain Brown, whose sons are arranging for its publication.

A Stolen Nap and What It Cost

Mr. Jacob Chamberlain in his new book, *The Cobra's Den*, gives an amusing description of Indian travel in a bullock cart. His own vehicle resembled a greengrocer's wagon; he lay on a mattress inside, his servant was strapped on behind to prevent his falling off when asleep, for the traveling is done at night chiefly, and the driver sat on the carriage pole where he could twist the bullocks' tails with his naked toes.

We soon pass out from among the rice fields which surround the town into the open, stony country, and on into the ten miles of open jungle we have to cross to come to the next village. Between my naps I am sure I hear the "boy" snoring on the seat behind, and think I detect, every now and then, symptoms of the driver taking short naps, when suddenly I hear a thud and the wheels of the right side of the carriage seem to go over a big stone or rather some large, soft object. I spring up and look out under the partly rolled up curtains just in time to see the brawny driver picking himself up and shaking off the dust. The driver's seat on the pole is very small. He had got to sleep and was nodding, and nodded so far over to the right as he sat sideways as to precipitate himself whack onto the ground, frightening the bullocks, which jumped forward, and both wheels of the light conveyance passed over his body.

He was thoroughly ashamed that he had got to sleep while on duty and tumbled off and was afraid it would ruin his credit as a driver if it were known. I said nothing until he had limpingly caught up, and jumped on to his seat again without the bullocks having stopped, and then I said: "Well, you nodded yourself off, didn't you? I hope the wheels did not seriously hurt you." "O, no," said he, for he did not know I had seen it all, "I have not been asleep, I didn't tumble off. I dropped my whip and just jumped off and ran back to pick it up. That was all!" When, half an hour later, we came to the relay of bullocks and he was limping around unhitching his, he explained that driving around in the night sometimes gave him lumbago and rheumatism and made him stiff and lame.

Observe again the freshness of the spot, how charming and very delightful it is, and how summer like and shrill its sounds from the choir of grasshoppers. But the most delightful of all is the grass, which with its gentle slope is naturally adapted to give an easy support to the head, as one reclines.—*Plato*.

Missions and Missionaries in China

THE WELCOME OF THE ALLIES IN PEKING

Dispatches from Peking are coming in telling of the advent of the allies and the share that the missionaries had in the jubilation which followed. The missionaries are described as assembling around the Bell Tower singing the Doxology, while soldiers and civilians of all nationalities were fraternizing. Four hundred and fourteen people lived in the British compound during the siege. Eleven civilians were killed and nineteen wounded, and fifty-four marines and sailors were killed and 112 were wounded. Rev. Gilbert Reid, the well-known advocate of missionary work among the Chinese officials and literati, was the only American civilian injured. The British, under Sir Alfred Gaslee, were the first to arrive and render relief. An hour later the Americans, under General Chaffee, appeared and when the Stars and Stripes came into view Rev. E. G. Tewksbury of the American Board staff cried out, "Americans cheer your flag." Women waved their handkerchiefs and the soldiers cheered the women.

THE SHANSI MISSIONARIES

Mission board officials are more deeply concerned just now with the fate of the missionaries in the province of Shansi than those of any other province of China. The officials of the American Board particularly are concerned about the fate of Rev. and Mrs. D. H. Clapp, Rev. G. L. Williams, Rev. E. V. Davis, Miss Rowena Bird and Miss Mary Partridge of the Taifu station and Rev. and Mrs. C. W. Price and Rev. and Mrs. E. R. Atwood and several children of the Fenchow station. It is more than three months since they have been heard from. Cables have been sent, both by the Board officials and by our Department of State, in the endeavor to get some news of their whereabouts or fate. But no word has come. Only last week the Board officials cabled again to the China inland officials in Shanghai urging them to gain information, if possible, through their agents in Shansi province. The Board's missionaries may have gone out to the northwest through Russian territory and be heard from first at some point in Russian Asiatic territory.

THE PERIL IN AMOY

The troubles in Amoy doubtless have been brought about by the posting of such proclamations as this on the city walls. It came to the officials of the mission board of the Reformed Church from Rev. P. W. Pitcher:

Because I hear that Amoy has a great many foreigners (barbarous slaves) and Christians, I have ordered twelve association men to proceed to Amoy to organize a "Righteous Harmony Society" (Boxers). If any of you people wish to join this society you should come to Kaho-san Chan-chu-Ba (a place on the outskirts of Amoy) and enroll your names. But you must be twenty years old; in the whole membership of our society none are under twenty years. The power of the spirit (genii) protects us from the injury of swords, etc.; these can in nowise hurt us. If any of you doubt this come and join the society and you will see. The purpose of forming our "Righteous Harmony Society" is to destroy the foreigners and the native Christians, but will not harm any of our own people. I issue this proclamation to command you.

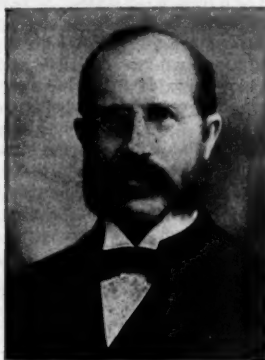
Submit to the present dynasty.

Destroy all foreigners.

LETTERS FROM THE KALGAN MISSIONARIES

The officials of the American Board received two letters on the 30th from Rev. Mark Williams, giving accounts of the escape of missionaries of different denominations and countries from Kalgan, North China, through Mongolia into Russia. The party included five missionaries of the American Board, Mr. Williams, Rev. James H. Roberts and Rev. William P. Sprague and wife, and Miss Virginia Murdock, M. D. The first letter

is dated June 26, "sixty miles northwest of Kalgan." Mr. Williams says: "As far as we see now Mr. and Mrs. Sprague and Mr. Williams will return to the United States via St. Petersburg; Miss Engh to Sweden; Dr. Murdock and Mr. Roberts to Japan; for the prospect is that mission work cannot be prosecuted for many months to come. Officials have sealed the doors of our houses and

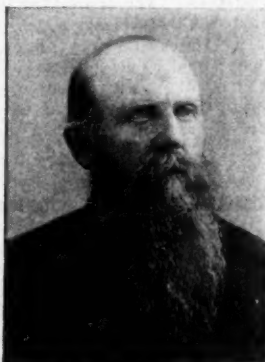


REV. JAMES H. ROBERTS

are guarding them; we hope they may escape looting. We are fortunate in joining a well furnished caravan which Mr. Larson of the American Missionary Alliance had provided for another purpose. We have sufficient food and money to reach Urga if all goes well. With the Swedish missionaries our party has thirteen adults and six infants. We expect to be joined tomorrow by four Swedish missionaries from Shansi, 100 miles west of Kalgan, who barely escaped after receiving many blows from a Boxer mob. Please inform all our friends of our welfare. The Russian merchants of Kalgan are fleeing, as we are, and I send this letter with them to Urga. There are numerous missionaries of the China Inland Mission and the Alliance missionaries who must have a bare chance of getting away. The Boxer craze spreads like wildfire, and missionaries are loath to escape until too late."

The second letter is dated Urga, Mongolia, July 31, and is as follows:

"Yesterday we came here after thirty-eight days' travel. We cannot stay here, as we had



REV. MARK WILLIAMS

supposed, so must go on to Kiachta. . . .

"Nearing Urga we were overtaken by a servant of the Russian merchants at Kalgan, who had fled for his life. He said that on July 11 our premises were first robbed, then burned by Chinese soldiers. Larson's house (of Alliance Mission) and all the Russian houses and church, and even the firms of Chinese merchants who dealt with foreigners were pillaged. It is satisfactory to learn so definitely the state of things. We did not suppose our premises would be spared, although the official guarded them for a month. I lost my diaries which I had kept for fifty years, and

many other articles which cannot be replaced. We now see that we did not leave Kalgan a moment too soon, and have found no place to stay in all the route. Now that our houses are burned, our Christians fleeing and China in such turmoil, the only resource is for us to come home. Our Swedish companions ask their minister at St. Petersburg to advance them money to go home. We leave tomorrow for Kiachta, in Siberia, distant twelve days. We go twenty miles a day by camel, cart and horse as before. There we hope to go home by railroad via St. Petersburg. While the crossing of the desert of Gobi was hard from the great heat and long stages we were obliged to make to reach wells, yet all kept well. Sometimes we traveled all night. For a party of twenty-three we got along well and are glad that God provided us a way of escape from death. Miss Engh goes to Sweden. We expect to continue as a party, as we have. Mr. Nestigorde, who has for six years been a missionary to the Mongols at Urga, goes with us, and speaking Russian will help us much in Russia. I may delay a few weeks visiting relatives in Wales, while the Spragues and Roberts may go on."

Miss Virginia Murdock, M. D., also writes, describing her experiences with this party. Her letter is dated Urga, July 31:

After the meeting of our mission in Tungcho closed, Dr. Ingram decided he could not leave the church he was building, and when Mr. Williams and Mr. Roberts returned from Tungcho to their station I joined them. July 11 Mr. Sprague had trouble. A great mob collected at the gate of the compound. When it was at its worst we arrived and rode through the crowd. That day we had two other serious times with mobs, and that night we sought protection at the magistrate's yamen.

Next day we started for Mongolia, where we thought we would be safe and remain until the unsettled state of China should quiet down. The magistrate called on us and told us we could not stay in his territory. The next division did not wish us to remain. The magistrate ordered two soldiers to watch the wells along the road and draw what water we wanted; but we were not allowed to go near the wells for fear we would poison them. We then passed through the next division of Mongolia, called the Merigan Wang, and there they refused to sell us horses or camels.

We are now in Urga, where we hoped to remain, but today received orders from the magistrate that we must go. We are under the protection and in the house of the Russian consul. We start for Kiachta in two days.

When we left Kalgan the magistrate sealed the houses and had guards for the place. His intention was to preserve the place intact. Later soldiers from Shansi came to Kalgan. They looted the place. The magistrate arrested seven and was to behead them, but his life was threatened if he did and he had to surrender the place; and the soldiers, with Boxers sent to Kalgan from Peking, set fire to the mission houses, then destroyed the houses of Russian tea merchants with the tea they were shipping to Russia.

The dispensary property has been destroyed. Our station was worth \$2,000, and the drugs, fixtures and instruments \$600, making a total of \$2,600. The value of my personal loss—books, furniture, clothes, organ, trunks, medical works, jewelry, furs, etc.—counts up to \$825.

If one will take a map of Asia and study it a while he will realize what lies back of these letters. From Kalgan in China to Kiachta or Kiakta on the border between Siberia and Mongolia is about 750 miles as the bird flies. By the Russian post and caravan route from Peking to Urga and beyond it is 850 miles. The journey lay through the great Gobi desert, then through the steppes of northern Mongolia and then past the Chamur Mountains. The desert is described by Colquhoun in his last book, *Overland to China*, as

a dreary waste, where for the most part even grass can scarcely grow, where trees are so rare as to be beheld with awe by the wandering Mongol, and where only birds of prey can exist in large numbers, feeding on such camels and men as fall victims to the thirsty desert and on the few wild animals which are found there. The climate varies from Indian to Siberian, and that sometimes in a few hours. If vegetation is scanty, animal life is still more so.

Arriving at Kiachta, this party made its presence known to the Russian officials; they in turn communicated with Moscow, and in due time the United States embassy at St. Petersburg got the news. It was cabled to this country, arriving here early in August. The Board officials at once set about supplying the financial needs of the party, using Baring Bros.

THE ESCAPE FROM HUNAN

The steamer *Empress of China*, arriving at Vancouver, Aug. 29, brought seventy exiled missionaries with fields of labor in China. Most of them were of the Canadian Presbyterian and China Inland Missions. They attribute their escape to Consul Fowler of Chefoo. Thus Rev. J. M. Menzies of the China Inland Mission in Hunan province, says:

We were four days late in starting, and those four days were, I believe, the saving of our lives. Had we started at the time we originally intended we should have been in the heart of the Boxers-infested district, from which there would have been no escape. As it was, we had reached Pang-Chuang, and at that place was a message from Mr. Fowler, warning that all traffic on the river was extremely dangerous, and that all missionaries in the interior should hurry at once to places of safety. Had we gone on a few miles further we would have been shot by the Boxers, who were watching on both sides of the river and let no boat pass.

With an escort of soldiers we were enabled to safely reach a small port on the coast, Yang-hiakon. And there it was that the services of Mr. Fowler proved so helpful to our party. Mr. Fowler, at his own personal expense, chartered two Japanese steamers which made six trips, and besides sent a warship which made one trip. Christian workers from the interior had been gathering at this out-of-the-way port until there were seventy-three all told of missionaries alone.

Rev. Dr. McKenzie and Rev. Messrs. W. G. McClure, Goforth and Leslie of the Canadian Presbyterian Mission in the same province also had a dispatch from Consul Fowler. Dr. McKenzie says:

When we received the dispatch we instantly made all haste to depart. The letter warned us not to go north by the route followed by Dr. Menzies, so we formed a party and started southward. We had ten carts in all, with Chinese escort, and a twenty-four days' trip ahead of us, ere we could reach Hankow. All went well until the twelfth day out. All along crowds jeered us and called us names, but did not attempt personal violence. On the twelfth day we met an organized body of Boxers, who made a deliberate attack. Mr. Goforth received a severe sword cut across the back of the neck, besides being wounded in several other places; an infuriated fanatic made a lunge at Mrs. Goforth with a sword, but she shielded herself with a pillow. Two of our escort were killed and five of our animals shot. Mr. Leslie was wounded badly in the wrist and knee. Mr. Griffiths was injured in almost every part of his body. I myself was wounded in the head, leg and hand.

SCOTCH PRESBYTERIANS SAFE

The *Missionary Record*, the organ of the United Presbyterian Church of Scotland, thanks God for the safety of all its missionaries in Manchuria. Those in the Sungari district have gone out through Russia, and the others early in the outbreak made their way to Newchang, and thence to Japan. Twenty-eight years ago this church began its work in Manchuria, and today almost all of its property is destroyed, many of its converts have

been killed and its missionary force is scattered. But the *Record* says that "the propagation of the gospel in Manchuria has been so completely the work of the converted Chinese themselves, and such dauntless faith has been manifested among them, that we do not doubt but that the work of God will endure."

MISSIONARIES PARTIALLY RESPONSIBLE

Rev. Dr. H. H. Lowry of the Methodist University at Peking is reported by the *Cincinnati Enquirer* as saying that in his opinion the missionaries are partly to blame for the anti-foreign feeling. "Many," he says, "have been indiscreet in foolishly violating the native ideals of everyday life and not yielding to the Chinese in matters of little importance. Others have engaged in business along with their missionary work, and, being successful through their superior knowledge of trade and Western habits, have aroused the ire of the native merchants. Not a few have mixed in politics and held offices under the imperial government, a step certain to alienate the natives of any land."

ARE ROMAN CATHOLICS INSINCERE

An interesting phase of the subject is the controversy between the Boston *Herald* and Rev. Joseph V. Tracy, D. D., the Roman Catholic diocesan (Boston) director of the Association for the Propagation of the Faith. The *Herald*, in commenting editorially on certain aspects of the situation in China as they affect Christian missions, and especially Roman Catholic missions, said that "it was understood that at Peking the Roman Catholic missionaries have made a number of distinguished converts, men connected with the imperial court, who, because it is believed that they can serve the cause better, are advised to continue their ordinary mode of life and worship and neither say or let it be known that they have become converts to Christianity." This called out from Dr. Tracy a note asking for proof of the statement of the *Herald*, and also for its implication that it is from these deceiving converts that the vicar apostolic resident in Peking and the French minister received their early and accurate information respecting affairs at court. Dr. Tracy informed the *Herald* that the Catholics of the diocese of Boston who contributed to the support of foreign missions were loath to believe in any such deception by Catholic converts, and that they were also loath "wittingly or unwittingly" "to be accomplices in or abettors of deception or imposture in any form or for any purpose." The *Herald* the following day stated that the evidence which it had to support its statements was "hardly of a kind which would be accepted as sufficient in a court of law." But it reasserted its belief that Roman Catholics in Peking were better informed on court matters than any other Christians.

In and Around Boston

Boston's Population

The officials and citizens of Boston feel content with the verdict of the census taken June 1. A jump from a population of 448,477 in 1890 to 560,892 in 1900, without any increase in territorial area to swell the result, is a growth that tells of healthy development of municipal life.

Local Chinese Sympathize with the Occident

A large number of the Christian Chinese of Boston, together with a few of their best friends among the white Christians, met at the Chinese Y. M. C. A. on Harrison Avenue last week and discussed ways and means of setting themselves right before the community and of protecting themselves should war between China and the United States come to pass. A protective association was organized and the following resolutions adopted:

We, the undersigned, members of the New England Chinese Protective Association, under the auspices of the New England Chinese Mission, bind ourselves together for the pur-

poses of protection and assistance against prejudice and injustice.

To promote respect for and obedience to the laws and Government of the United States, where we have our present home.

To promote a better understanding between Chinamen and Americans.

To express our deepest abhorrence for the conduct of the Boxers and the obstacles raised against reform by the Boxers and their sympathizers.

To express the hope that the new civilization knocking at the gates of our native land may bring to our people the blessings so richly enjoyed by America.

To secure this end we agree to give the sums set against our names for legal protection in case of injustice to ourselves or our property.

The Federation of the Societies

The committee of nine, appointed to consider the mutual relations of the six Congregational benevolent societies, held its first meeting in Hartford July 6. The action taken was referred to in our columns at the time, but the recommendations made were not then printed for the reason explained in the text of the resolutions as given below. The next meeting of the committee is appointed for Sept. 13.

We recommend to the national societies constituting this committee that provision be made as soon as the necessary constitutional changes can be secured for holding their annual meetings together in the autumn, and when this is done we hope that in view of the holding of only one annual missionary meeting for all the societies in the whole country the state and local organizations of churches will so arrange their meetings as to give much more attention than has been customary to their missionary work.

We heartily approve of the proposal for a general "forward movement" of all the societies, but we reserve the discussion of the details of such a movement for a later meeting of the committee.

We recommend to the various constituent societies that all their salaried officers should be elected by the various managing boards, rather than by the societies themselves, and that the necessary constitutional changes be made to that end.

The resolutions relating to the election of salaried officers and the forward movement shall be published at once. Other resolutions and conclusions affecting the societies will not be published within a month after they have been transmitted to the societies, and not then if objections be made, although such objections may be overruled by subsequent action of the committee.

Education

F. A. Hosmer, who for the last ten years has been president of Oahu College at Honolulu, Hawaiian Islands, has returned to this country.

Dr. George P. Dreyer, Johns Hopkins, '90, of the Johns Hopkins Medical School, has been elected head of the medical department of the University of Illinois, Chicago.

Pres. Charles F. Thwing, D. D., LL. D., of Western Reserve University, Cleveland, is to deliver a course of lectures at the University of Virginia on The American University, treating its organization and administration, its chief executive, the university and patriotism, and the place of the university in American life.

The friends of Fisk University, Nashville, Tenn., will be glad to know that the Jubilee Singers had a successful season last spring and are again in New England to remain until after the annual meeting of the A. M. A. in Springfield the last week in October. The company has been in strict training for some weeks and promises to give better concerts than ever. Mrs. Work, formerly Miss Agnes Haynes, is now one of the number. Appointments can be made for concerts by applying to the rooms of the A. M. A., Congregational House, Boston.

Progress and Problems in Maine

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Biddeford; E. R. Smith, Farmington; H. W. Kimball, Skowhegan; H. E. Lombard, Cherryfield; and Mr. W. P. Hubbard, Bangor

Should Delegates Be Entertained

The difficulty of securing entertainment for state conference—a difficulty that increases from year to year—forces the question whether we shall not be compelled, ultimately, to adopt some other plan than that of free entertainment. The objection is urged that without free entertainment we cut off many whose presence at conference is especially desired. To this it may be replied that the Christian Endeavorers pay their own bills, and have a large attendance at their annual gatherings. It may also be said that without free entertainment some would be missed with whom the conference meetings are a secondary consideration, and who could be spared. Perhaps the true solution of the problem will be reached when our churches, generally, adopt the rule of paying all the necessary expenses of those whom they send as their worthy representatives. Some churches already do this.

A Lighthouse Parish

BY REV. WILLIAM R. CAMPBELL, BOSTON

MT. Desert has five islets lying off its southern shore which fringe its harbors and form their natural breakwaters. Bear, Sutton's, Baker's, Islesford and Great Cranberry are their names. Two have crests crowned with lighthouses and on another is a life-saving station. These separate citadels comprise one municipality, the town of Cranberry Isles.

There are two church buildings within this crescent reef, one erected many years ago on Great Cranberry, the other externally completed the past season but with a still unfinished interior. Two distinct societies or boards of trustees control these structures. Yet notwithstanding different houses of worship and management, the isolation of the various sections and the difficulties of communication in rough weather across the sea channels, there is on'y a single ecclesiastical organization, the Congregational church of Cranberry Isles, formed June 26, 1899. The variety of the original denominational preferences of the membership as well as of the sustaining sources of the church outside make this sea parish, though apparently so diversified and insulated, a cosmopolitan bishopric. Above these several rock foundations and supporting societies shines the clear light of a gospel church. As the mariner is aided by the sight of a solitary beacon while he is often confused by a multiplicity of torches, so the sea folk are blessed by the rays of this single first-class light.

The people of these islands have had excellent patterns and counsel in their harmonious enterprise from their nearest inshore neighbors and particularly from the summer residents, with whom there is constant communication. The people of these summer resorts decidedly do not leave their religion at home. It is the exception for families to ignore the house of God. The church at Southwest Harbor, now 108 years old, has always been a composite one and is really the cathedral church of the islands. The union church at Northeast Harbor is a fine lesson in fraternal co-operation. For three months each summer the pulpit is filled by distinguished preachers of all denominations. The president of one of our largest universities and a well-known golf champion may be seen nearly every Sunday passing the collection plates. The Episcopal church in this same place expresses its sense of Christian unity in substantial aid and

co-operation with the Congregational church in Cranberry Isles. Thirteen hundred dollars were recently given to our Congregational schools for colored people in the South as a result of a single gathering at Northeast Harbor. Bar Harbor contributed at the same time \$4,000. Nearly every voter in the town of Seal Harbor, another shore support of the lighthouse parish, has recently consented to have Congregational services in their fine new schoolhouse.

These are the exemplars, therefore, of individual character and of worthy fellowship to which the communities of the sentry isles outside have to look. As might be expected, the inhabitants of this sea-girt parish are largely Americans of pure stock, as their neighbors, from whom were picked the crews to man the racing yachts Defender and Volunteer. President Elliot has written of this class and of these very people as the "forgotten millions." They are the hard-working, self-respecting, good-living, fairly-rewarded, uncomplaining citizens of whom one hears little, yet who form the spinal column of the republic. The new church at Islesford is a sort of Westminster and contains a memorial window to the soldiers and sailors who went to the Civil War from these rocky homes. There are no great industries, but nearly every man is a freeholder and has a garden plot on land and sea—a pea and potato patch on shore and lobstering and fishing grounds on the deep. During the winter many of the men are employed in the life-saving stations and reap their rowen of government cash. There is no dire poverty and little disease.

The arduous side of life here is the isolation of the long months of the winter, the perils of the ocean, the difficulty of communication in rough weather and the consequent opportunity to magnify small interests and nurse individual peculiarities. During the excitement caused by the Spanish war the Government caused telephones to be put in between the different lighthouses. The keepers appreciate keenly this privilege of intercourse with each other. The church, with its varied ministries and with its long distance currents from great centers of Christian fellowship, puts the outlying ocean parish on a similar circuit.

The minister of such a community needs to be skilled in two crafts, like the apostles of old. He must be able to preach and to sail a boat. He can scarcely do the former without knowing how to do the latter. The present pastor, Rev. C. N. Davie, is an amphibious bishop. He has been in charge for three years, and has been a builder as well as a boatman and a sky pilot. To him has been due the construction of the church building on Islesford. Others had made plans and gathered material, but like David's son Mr. Davie has been the constructive organizer. His kindly relations with the summer visitors have enabled him to draw upon their resources as well.

His predecessor was the late Rev. C. E. Harwood, to whom a memorial window has just been placed in the church on Great Cranberry, the gift of Mr. and Mrs. Wheelwright of Cambridge, Mass. It was under this pastor that the church began its epoch of prosperity—he coming here in 1894 and remaining until his death in 1897. In this honor roll of those who have contributed to the success of the church the name of Rev. Charles Whittier, general missionary for the Maine Missionary Society, should be double starred. When Judge Shipman of Hartford and President Penrose of Whitman College suggested the idea of a Congregational church on Cranberry Isles to Captain Hadlock of Islesford, they all turned to this wise archbishop of Maine. He has been sponsor and counselor

of this as of many other strategically planted stations of the cross.

At present services are held on four of the islands. There are regular preaching appointments at the churches on Islesford and Great Cranberry, and on Sutton's and Baker's meetings are held in the schoolhouses. On a recent Sunday Rev. F. J. Goodwin of Pawtucket, R. I., and Prof. Francis G. Peabody of Harvard occupied the pulpits on the separate isles. There are Endeavor Societies on each of the larger islands. The services of all these mentioned with the united efforts of home helpers and distant friends have made possible a unique, useful and harmonious enterprise of the gospel.

Maine's "Outside Saints"

BY REV. E. R. SMITH

An editorial in the *Christian Mirror* once ventured the assertion that proportionately the number of seemingly Christian persons outside the church was greater in Maine than in other parts of the country. Recently I asked fifty representative Maine Congregationalist ministers to tell me what reasons had been given them by this class for their attitude. The readiness with which my inquiry was answered shows that many pastors have the matter on their hearts.

One thinks the West has fewer of what Horace Bushnell called the "outside saints" than New England; but thinks Maine no worse than the rest of New England. Another compares Maine and Massachusetts, greatly to the advantage of the Bay State. Several think there can be no such thing as an "outside saint," the fact of his being outside precluding his being a saint.

But the majority believe that many genuine Christians are found outside the ranks of the visible church. Says one: "It sometimes seems as if the broader-minded, larger-hearted men of quicker sympathies have remained outside. They will gladly do almost anything for the church except join it." Another writes: "It is an occasion of much pain and perplexity that there are in my congregation so many persons who give satisfactory evidence of Christian character, yet hold aloof from the church."

Over against the testimony of one who says he finds it nearly as hard to get persons past the age of twenty into the church as to persuade them to begin the Christian life is that of another pastor, who says, "I have not found it nearly so difficult during the last five years of my ministry as formerly to induce people to assume the duties and privileges of church membership."

Yet another says: "I believe no class is so susceptible to right treatment in the matter of joining the church as the class referred to."

Of course, among reasons alleged for not uniting are the conventional ones, "I am not good enough," or "The church is not good enough." This latter will always be met with where a church has had a factional history. One pastor says, "I do not recall a single case where a praying Christian has been kept out of the church for any other cause than the creed." Most of my correspondents, however, vigorously affirm that creed difficulties are a minor factor in the problem.

The Endeavor Society, it is said, is frequently considered "the terminus of the route instead of a way station." That the president of the Maine Christian Endeavor Union is keenly alive to this danger is a cause for gratitude. A prominent member of the Masonic fraternity thinks the lodge responsible for much indifference or undervaluation of church membership.

A more searching estimate of the situation than any mentioned is found in the following: "An honest, keenly conscientious man in trade and in certain of the professions, while maintaining essentially his integrity, often feels that the web of circumstances in which he is entangled does not permit that freedom and straightforwardness of attempt to live by the ideal which he feels the thoroughgoing Christian should possess."

The perusal of these answers leads one to feel that the problem of the preacher is how to lead men into a consciousness of God. A lack of religious feeling keeps many persons from joining the church. "They love mercy, they do justly, but they haven't learned to walk humbly with God!" It may be the case also, as one pastor thinks, that a one-sided preaching which lays all its force upon the passive and feminine traits of character, neglecting to preach the strong, heroic, manly, all-conquering Christ, accounts for the lack of men in some churches.

Most of our churches would do well to learn that candidates would "as soon be pounded as propounded." In other words, we need to modify the preliminary steps to membership. Not that the examination before the board of church officers ought entirely to be abandoned. But what is sought is more likely to be gained by the method of written question and answer. At least one pastor uses an application blank which candidates for membership sign. This application is in effect a simple declaration of Christian faith and purpose. A veteran who joined a Maine church fifty years ago tells me that in his day and in this particular church it was no uncommon thing for the one desiring church membership to prepare a written statement of his position.

In some way the awesomeness and awkwardness of the initial act looking to membership should be mitigated.

A layman who has been accustomed to face a variety of trying experiences in public life confesses to me that his trepidation was never greater than when he faced the membership committee to undergo "examination."

This symposium of opinion convinces me of three important needs in our church life. 1. A larger and clearer apprehension of the church as that social sphere in which through fellowship the religious life is developed. As the homeless man loses an element which makes for character, as the man without a country is and must be morally deficient because socially defective, so the churchless man, it needs to be seen, is missing an essential discipline in character. 2. Emphasis on the fraternal obligations of church membership. In their relations as members of some secret order men will frequently be more loyal both to the lodge and to each other than will the same men in their church connections.

3. More plain speaking on the part of pastors with the "outside saints" regarding a public confession of Christ. My own opinion in this case is confirmed by the frank confession of a brother pastor: "To tell you the truth, I think that if I did my duty in talking individually with the brethren who I know ought to be in the church, the great majority of them sooner or later would be there. The success I have had with comparatively few leads me strongly to this opinion."

Old Home Week Observance

In all parts of the state family reunions, academy and regimental gatherings have been numerous and greatly enjoyed. In a number of places churches have observed the occasion. One church had an old-time sermon of its first pastor read, sang old hymns, and after a "nooning," when the people ate their lunch and had a social hour as of yore, held their afternoon service.

At Bethel 1,200 people took part in the reunion of Gould Academy, 800 taking dinner on the common. Under the leadership of Capt. R. B. Grover of Brockton, Mass., \$5,000 were

pledged for the academy, and more will probably be raised. At Litchfield Rev. Smith Baker, D. D., preached at a union service.

In Farmington the churches were open Saturday afternoon and Prof. Carl Jean Tolman played selections on the organ. Sunday evening a union service was held in the Congregational church, at which Pres. Charles F. Thwing of Western Reserve University, Cleveland, O., gave an address on The Country Church in Relation to Education, and other speakers were heard.

Garland observed its centennial Aug. 10. Governor Powers and other distinguished guests took part in the exercises. A historical sketch, prepared by Hon. Lyndon Oak, was read, in which reference was made to the church, formed in 1809, by "Father Sawyer." This famous Maine evangelist was a resident of Garland, and lived to be 103 years old, preaching several times after he was 100. "Father Jotham Sewall" also supplied this church. The sketch referred, too, to Rev. Peter B. Thayer, the faithful pastor for nearly half a century who died in 1896.

At Buckfield, the town's famous son, Sec. John D. Long, was the guest of honor. At Bath the notable features were the launching of a five-masted schooner and a water parade.

E. F. D.

The Maine General Conference at Augusta

The Maine General Conference has met in Augusta five times previous to this year. First in 1836 and again in 1846, during the pastorate of Rev. Benjamin Tappan. At this second meeting a communication with regard to slavery was received from the General Association of Massachusetts. It was earnestly discussed, and an answer was returned, entreating all slaveholders who profess to be disciples of him who came to preach deliverance to the captives to review their opinion on this subject, and to do their utmost to free the church from the pollution of this guilt.

In 1858, during the pastorate of Rev. E. B. Webb, Augusta again entertained the conference, and again in 1875 the Congregationalists of Maine enjoyed the gracious hospitality of the capital of the state. At the close of one of the evening sessions the conference had the pleasure of spending an hour or more at the residence of Hon. James G. Blaine in accordance with an invitation previously given and accepted. Rev. J. H. Ecob was at this time pastor.

The last meeting of the conference at Augusta was in 1887, Rev. A. F. Skeele, pastor.

The date of the conference this year is Sept. 25-27. At Auburn last year a new rule was adopted, instructing the committee of arrangements to provide a special place in the program for the reception of delegates and the presentation of ministers who have located within the state during the year. The committee have assigned this interesting service to Tuesday morning. The report and discussion on the Civil and Religious Observance of Sunday will also occur at the opening session. Tuesday afternoon Rev. E. L. Marsh will make an earnest plea for Catechetical Instruction. A brief account of Mr. Marsh's own work in teaching the children of his congregation appeared recently in *The Congregationalist*. Rev. E. S. Stackpole, until recently a member of the Maine Methodist Conference, will speak on the New Evangelism, and Professor McDonald of the Bowdoin faculty will discuss What the Church and Family Should Do for Each Other.

Tuesday evening will be educational, with addresses by State Supt. W. W. Stetson on Religion and the Public Schools of Maine and by President Hyde on The End of Education.

The Maine Missionary Society will monopolize Wednesday morning, as usual. A new departure this year will be a free conference, in which abundant opportunity will be given

for all who desire to speak, and missionary work in Maine will be fully considered.

The auditorium of the church will be occupied by the ladies Wednesday afternoon. In the chapel the conference will listen to reports from Bangor and Bowdoin, and the Education Society and the Charitable Society will hold their annual meetings.

Following the report of the Interdenominational Commission on Wednesday evening the work at Millinocket will be presented by Rev. Horace Haskell, the pastor there. Rev. C. G. McCully will preach the conference sermon, after which the Lord's Supper will be observed. We feel sure that all will appreciate an evening observance of the communion, thus avoiding the haste and nervous worry that are almost inevitable at a closing session.

Thursday morning there are to be addresses on Caste Spirit in the Church by Rev. G. S. Mills, The Midweek Meeting by Rev. L. S. Bean, and The Obtaining of Spiritual Power by Rev. D. E. Putnam.

C. D. C.

Problems of the Coming Conference

The Maine conference is not a legislative body, but by resolution and otherwise it practically settles many things. Several questions of interest will come before it at Augusta. A committee was appointed at the last conference to report upon Sunday observance in the state. This committee, it is supposed, will suggest some plan of action to the conference. The report will come at an opportune time. The Sabbath Protective League plans to bring before the state legislature this fall a bill which will prohibit the Sunday excursion on railroads within the state. If this bill is to pass there must be activity on the part of Christian people. At the last conference, also, the Vermont resolutions urging a closer union of the various missionary societies were referred to the local conferences. A report is to be given at this conference as to the result of the votes in the local conferences.

H. W. K.

Our Service to Maine

How It Is Viewed by Others

From Kansas we return to New England.

Since the merging of the *Christian Mirror* with *The Congregationalist* this journal has sought to meet the needs of Maine Congregationalism. How far it has succeeded may be inferred from the following:

"I am happy to say that in my opinion the accounts of Christian work in Maine given in *The Congregationalist* are eminently satisfactory and valuable."—Pres. William DeW. Hyde, Bowdoin College.

"As a large part of my ministry has been in Maine, I feel an unusual interest in its church news. I find in the 'broadside' plan a great improvement over the old method. Through wisely selected corresponding editors, representing the several sections of the state, the interests of all are conserved, the most important matters are given their relative place. In a word, the life and work of the churches appear to me to be reflected by the present plan more fairly and impartially. One outside the state can easily keep in touch with the main movements of the denomination there."—Rev. D. P. Hatch, Lawrence, Mass.

Undoubtedly both writers have a wide acquaintance with the Pine Tree State. President Hyde can discuss and emphasize educational and social aspects and Mr. Hatch, as former secretary of the Maine Missionary Society, can speak from personal knowledge regarding religious and missionary work. They agree in believing that *The Congregationalist's* service covers the salient features of Maine's Christian life. Hundreds of other readers express themselves in a similar way.

This paper has become the connecting link between absentees and home. Why not see that such a paper is in every scattered family? It will foster love for the old home church and stimulate activity for the churches where they now live.

And for 25 cents we will send it to new readers from date until Jan. 1.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

Life and Work of the Churches

Progress in Cuba

BY REV. E. P. HERRICK, HAVANA

Protestantism is exerting a growing influence during the present transitional era in Cuba. Seven denominations have their representatives in the field, and are making gratifying progress. Over 1,000 children in Havana are receiving instruction in the Protestant day and Sunday schools. The Roman Church, for the first time in its history here, has established Sunday schools. Their leaders are alarmed at the spread of Protestantism, and are imitating its methods.

The Southern Methodist Church has strong missions in Havana, Matanzas, Santa Clara and Santiago. The Northern Methodist Episcopal Church is not represented. The Northern Baptist Conference cares for the interests of that denomination in the two eastern provinces; the Southern Conference for the others under the leadership of Rev. A. J. Diaz, the veteran leader with whose tragic history so many are familiar. Theirs is the most extensive work. Their cemetery outside of Havana is a source of income. The Presbyterians have missions at Cardenas and in Havana. The Episcopalians are well established here and in Matanzas, where Rev. P. Duarte, the eloquent rector, has his orphanage and church, called "The Church of the Faithful to Jesus." Rector W. McGee is in charge of the English work in Havana. The Quakers have their chapel and schools, also the Christian or Disciples' Church.

The Congregational churches have begun work at two points, Havana and Cienfuegos, where Rev. H. De Barritt has fine audiences, an orphan asylum and school. There are 175 children in our Congregational schools in Havana and 120 members in the Central Church, organized last February, the pastorate of which Rev. G. L. Todd of Merrimac, Mass., will assume in a few weeks. Services have been held through the summer at five points in the city, and the interest has been well sustained.

The educational awakening is universal. The 1,450 teachers who sailed with Superintendent Frye to Massachusetts have not monopolized all the good things. The teachers who remained in Cuba have been taught in six summer normal schools, in as many different provinces. At the Marti Theater I saw only yesterday an audience of 1,000 persons (chiefly young women), with pencil and notebook, listening to addresses on scientific and other themes related to the work of instruction. This intellectual awakening was unknown under the oppressive régime of Spain, which repressed Cuban aspirations after a broad training. Said the president of the school, Professor Perez, a well-known Cuban educator, "We are but one year old but have made satisfactory growth in that time."

At Sagua la Grande in Santa Clara the same enthusiasm prevails. Before an audience which filled the hall learned professors recently discussed anthropology, evolution, seeing and hearing, the teachers following the themes with evident interest. At the city of Pinar del Rio last week I also saw exhibitions of the same interest.

The yellow fever is doing its work here (where we have fifty-two cases) and in other parts of the island. Yet Havana was never so clean as now. Daily the great barges carry refuse out to the Gulf Stream, and a large sanitary force is constantly disinfecting the tenements. It is feared that the pestilence will never be vanquished until a modern system of sanitary sewers is established and the ideas of the lamented Colonel Waring are carried out.

The Cubans watch the departure of our troops with satisfaction. They are grateful for our intervention, but do not wish us to

prolong our stay. The coming constitutional convention will have an important bearing on the future of the Cuba to be. Prominent Cubans fear that the wisest and best of their statesmen will not take part in the work of framing the new constitution. Demagogues and politicians should not be at the front just now. Each section has its favorite candidate for president. General Gomez is the idol of the army and the common people. Señor Massó has a strong following in the central provinces. Excited political gatherings abound and Federal, Democratic and National Republican parties contend for the mastery.

As I look out of my window over the flat-roofed city I see the Spanish flag (but one is permitted), which can never float over free Cuba. Yonder is the German flag, and just beyond the Cuban, with its solitary star. On gala days one floats from every home. But high over all on the grim parapets of El Morro and La Cabana waves the Stars and Stripes, reflected in the blue waves of the gulf. In the wake of that flag came deliverance to the captives and the opening of the gloomy dungeons where patriots languished. The larger and more difficult task is now laid upon us of striking from the limbs of Cuba the shackles of ignorance and fanaticism and bringing to this gem of the tropic seas true spiritual freedom.

In the Winnebago Country

Wisconsin has its central pine barrens and its northern wilderness of rocks and sands, but the land around Lake Winnebago is a rolling prairie of black loam, with a clay subsoil, and even in this year of failure of the early rains the harvest fields wave with what elsewhere would be great abundance. The richness of the soil along with the opportunities for manufacturing afforded by the Wolf River, the lake's chief feeder, and the Fox, its outlet, make possible four thriving cities. At the foot of the lake is Fond du Lac, with a population of 16,000 and rapidly growing. At the mouth of the Wolf is Oshkosh, numbering about 30,000, and a busy center for the conversion of pine lumber into various finished products. At the head of the lake is Neenah-Menasha, practically one town, with the Neenah side on the western bank of the river and Menasha on the eastern. Here iron industries and woollen ware manufactories are in special evidence and the combined population exceeds 10,000. About five miles down the Fox River is Appleton, with its great paper mills, in population about the same as Fond du Lac, but larger in manufacturing interests.

But the fact which I desire to emphasize is that this region has proven itself good soil for the seed of that form of church life which came to Plymouth through the winnowing of three nations. In each of these lake cities is a flourishing Congregational church (in Oshkosh two) and they illustrate as well as any group of churches with which I am familiar

THE BREADTH OF CONGREGATIONALISM

The church at Appleton has had a worthy line of ministers and the present pastor, Rev. Fred T. Rouse, fully sustains the traditions of this pulpit. It was under the ministry of Rev. John Faville, D.D., now of Peoria, Ill., that the church advanced from being creditably normal and became noteworthy. He moved the constantly growing congregation from a small to a large church building and made it a cathedral with the whole city for a parish and outlying chapels for district prayer meetings and Sunday schools. He also built up a large evening congregation through a men's Sunday evening club, which in itself came to have, under his administration, a membership of 700. Returning to the parish from Peoria as a supply on a recent hot Sunday, the even-

ing congregation was so large that it filled church and chapel and overflowed on the lawn in larger numbers than is usually found at a well-attended service. This church has wonderfully grown on new theology in the pulpit and new measures in the parish, and is keeping along the same lines under the administration of Pastor Rouse, who has just returned from a two months' wheeling tour in England.

The church at Menasha has for many years stood especially for the missionary interest. Although not so large as most of the sister churches in the lake cities, it has given away more than any other, largely through the beneficent spirit and strong leadership of the late Elisha D. Smith. He not only gave his alms but gave himself, and his work in stirring up the richer laymen in all Wisconsin churches greatly hastened the day of self-support in home missions. The pastor who worked with him in his most fruitful years is Rev. S. T. Kidder, D.D., now of Ripon. The present pastor, Rev. A. E. Leonard, is building well on old foundations and is continuing successfully a new departure begun under Dr. Kidder in a boy choir. Of this feature in the church work I have heard very enthusiastic reports, and if the Menasha church demonstrates that the boy choir can be made to work year after year in a Congregational church it will be an added service to its sister churches.

Oshkosh has two churches, the Old First and the Plymouth, and these represent the two wings of the denomination in theological thought. During part of his thirteen years' service as pastor of the First Church, Rev. Edward H. Smith has been out of ministerial fellowship with the Winnebago Convention; but he is now in good and regular standing and is generally honored in the fellowship of the churches and greatly beloved in his own parish. This church, like that at Appleton, has a very large evening congregation, made up of all sorts and conditions of men, who attend because they think it worth while. Mr. Smith's methods are novel and original in the extreme, and, theology aside, would shock those who cling to a settled order. Under these conditions Plymouth Church is the choice of those naturally conservative, and with a large Welsh constituency it broadens the local influence of Congregationalism and does excellent work.

The church at Fond du Lac reached the high tide of its prosperity under the strong leadership of Dr. Arthur Little, and its traditions are somewhat conservative. The passing of manufacturing interests from the foot of the lake to more advantageous positions at Oshkosh and Appleton has made the church at some periods a feeder of others, to its own depletion; but it has illustrated well the perseverance of the saints and is in splendid condition to reap the benefit of a turn of the tide in population. Rev. J. H. Chandler has been with this church since last December and became in June its installed pastor. Since his coming the manual has been revised and the basis of membership somewhat broadened by substituting the National Council's latest form for admission of members for a form, the legacy of a former generation, in which assent to a Calvinistic creed was a prominent feature. The worship of the church has also been made more representative of the liturgical growth in the denomination than is common in the West. For the Sunday evening services printed forms have been used, compiled by the pastor, in which the aim has been not so much to secure variety in worship as enrichment with stability. This type of service has been warmly received and the evening services were exceedingly well sustained, even in the month of July.

VARIETY IN UNITY

I began with the statement that the Winnebago region had proven good soil for the seed of

the churches of the Pilgrim order. The seed has come through the New England stock, but the new soil has given larger opportunity for differentiation than is common. In towns near together and much alike in many ways we find Congregational churches strikingly different in methods of administration: in one, the cathedral plan with paid assistants; in another, the pulpit supreme with literary preaching, liberal theology and much novelty; in a third, Biblical exposition and the older forms of doctrinal statement; in another, a new service (in our order of churches) for the boys in successful operation; in another, liturgical enrichment in service with little variety. These churches generally are the most influential in their respective cities and demonstrate the possibility of successful variety within the unity of Congregational fellowship. They are certainly in much more friendly and cordial relations to one another than the Episcopal churches in the same towns which a strong-willed bishop has especially desired to bring to uniformity in doctrine and administration. BADGER.

Successful Summer Services

During the summer weeks the church at Hamilton, N. Y., has attempted somewhat to adapt its services to the weather by holding them in the open air at the sunset hour. College University campus was utilized for the place of meeting and proved highly satisfactory. Stringed instruments led in the music. The first service was conducted by the pastor, Rev. H. A. Jump, but during his vacation visiting clergymen graciously contributed their help, and the meetings grew steadily in interest and attendance.

An "old folks' service" was recently held corresponding to the commonly observed children's service. An appropriate sermon was preached, and carriages were provided to bring to the church those too feeble to walk. Thirteen per cent. of the members of the church are more than seventy years of age.

The pastor is in the habit of preaching ten-minute sermons to the children, after which the younger ones are allowed to retire from the church.

Theological Seminaries Pacific

The opening exercises of the new term were held on Tuesday, Aug. 21. The address was delivered by President McLean on the subject, Manliness in the Minister. Five foreign missionaries were present, three of whom made brief remarks, Rev. O. H. Gulick of Hawaii, Rev. C. W. Price, now under appointment to Guam, and Dr. H. T. Whitney of Fouchow, China. The student body represents colleges in five states, Washington and North Carolina being the extremes, and contains one thoroughly educated Japanese from Sendai, Japan.

Record of the Week Calls

ANDERSON, OSCAR L., Butler Ave. Ch., Lincoln, Neb., for a second year. Accepts.
CRAMER, W. C. CECIL, to remain another year at Cambria, N. Y. Accepts.
DEMING, VERNON H., Weathersfield, Vt., to N. Wilbraham, Mass. Accepts.
EARLY, ALONZO, Mesopotamia, O., to First Ch., Olmstead Falls. Accepts.
HURLBUT, JOHN E., Ch. of the Covenant, Worcester, Ct., to Wapping Ch., South Windsor, Ct.
JOHNSON, AUGUSTUS R., Newport, Wn., reappointed S. S. missionary for northern Idaho for six months.
LONG, WALTER S., to Henniker, N. H.
MARSH, GEO. L., Grinnell, Io., of Chicago University, to Ward, Col. Accepts.
MOORE, J. WRIGHT, Trevor, Wis., to Woodstock, Ill.
MURPHY, JAS. S., Palestine, Tex., to Port Arthur. Accepts, and is at work.
NICHOLLS, SAMUEL, Gorham, N. H., to Harwichport, Mass. Accepts.
POST, W. STANLEY, Wapping, Ct., to Westhampton, Mass.
PRATT, D. BUTLER, Beecher Mem'l Ch., Brooklyn, N. Y., to Faith Ch., Springfield, Mass.

SHORT, WM. H., recently supplying at Maplewood Ch., Malden, Mass., to Platteville, Wis. Accepts.
SLOAN, WM., Port Arthur, Tex., to Third Ch., Los Angeles, Cal.
SUTTON, BENJ. A., Highland, Kan., to Muscotah. Accepts, to begin work Oct. 1.
WASHBURN, GEO. Y., to Courtland St. Ch., Everett, Mass.
WHITE, FRANK N., First Ch., Cheyenne, Wyo., to First Ch., Sioux City, Io.
WOODRUFF, ALFRED E., Austinburg, O., to Eagleville to serve as pastor conjointly with Austinburg.

Ordinations and Installations

ALEXANDER, MARK W., Athens, Ala., o. Nashville, Tenn., Aug. 26. Sermon, Rev. Geo. W. Moore; other parts Rev. Messrs. E. C. Sticket and James Bond.
CURTIS, PAYSON L., o. Faulkton, S. D.
HILDRETH, HOMER W., i. Rochester, Vt., not N. Y.
TREAT, EDWARD P., o. Irasburg, Vt., Aug. 30. Sermon, Rev. J. K. Fuller; other parts, Rev. Messrs. J. K. Knapp, J. H. Cone, C. O. Gill, R. L. Sheaff, C. H. Merrill, C. H. Morse.
WILSON, DAVID L., i. Fort Fairfield, Me.

Resignations

CLARK, GRANT W., Auroraville and Paysippi, Wis., to go to seminary.
HAYNES, ARTEMAS J., Plymouth Ch., Chicago, Ill., to take effect not later than Sept. 30.
HELMS, CHAS., Amboy, Ind.
HELMS, REUBEN E., Washta, Io.
HILL, CHAS. F., Coal Bluff and Perth, Ind., but will continue to reside at Coal Bluff.
LARKIN, RALPH B., Buena Vista, Col., to go to southern California for an extended rest.
LOW, WARREN F., Holbrook, Mass., after six years' pastorate.
MCNEILL, SAM'L M., Tomahawk, Wis.
MACPHERSON, COLIN, Bridger, Mont.
MERRILL, GEO. H., Sulson, Cal., a graduate of Pacific Seminary, to take a Presbyterian pastorate in Davisville.
NEWMAN, GEO. H., Ritzville, Wn.
SEAVER, CHAS. H., Harrison, Mich.
STUART, IRVING W., Vienna, Mich.

Churches Organized

STINSON, Wis., 28 Aug., 25 members.

Personals

COLP, DONALD G., Plymouth Ch., Fargo, N. D., has supplied at First Ch., Tacoma, Wn., during August.

HAWKES, GEO. B., of Colorado College and the last Junior Class at Hartford Seminary, has been supplying through the summer the Wapping Ch., South Windsor, Ct., where his father, Rev. W. S. Hawkes, secretary of the French American College, was ordained thirty-two years ago.

KIMBALL, EDWARD P., Waterloo, Io., wishes to state that he is not the one who has been so successful in raising church debts. We are unable to give the present address of the debt-raiser.

LYMAN, LAUREN D., for forty-six years a member of the church committee and for thirty years deacon of First Ch., Easthampton, Mass., was recently tendered a reception in recognition of his eightieth birthday.

PORTER, HORACE, assistant pastor of Plymouth Ch., Brooklyn, N. Y., and *The Congregationalist's* correspondent in that city, has been seriously ill for several months but is now resting comfortably at the Long Island College hospital, with fair prospects for recovery.

WIRT, LOYAL L., superintendent for Alaska under the Sunday School and Home Missionary Societies, has placed his resignation in the hands of the directors of these societies.

WIGHT, CHAS. A., and wife, Platteville, Wis., were tendered a farewell reception by the church and presented with numerous valuable gifts previous to their departure for Hallowell, Me.

Supplies

WHITMAN, FRANK E., Columbia City, Wn., at Wardner, Id.

Church Happenings

ALAMEDA, CAL.—Aug. 1 was the 15th anniversary of the pastorate of Rev. W. W. Scudder. He has received 466 new members into the church, whose membership is now 330. No church in California has had a steadier, healthier growth, none is more wisely organized or more faithful in labor.

HITEMAN, IO.—The church building was blown down and completely demolished by a tornado in the early morning of Aug. 24. The membership are poor people and it will be a great effort to rebuild, as they will be obliged to do at once. The organ was ruined and all the books destroyed. Rev. A. F. Marsh, who was for years at Shelburne and Orange, Mass., is now pastor here.

NATICK, MASS.—By the will of Mrs. Maria Hayes the Congregational Ch. and the Fiske Memorial Ch. each receive bequests of \$500.

NORTH WOBURN, MASS.—The Sunday school of

Continued on page 325.

ROYAL

Baking Powder

Absolutely Pure

Makes hot breakfast-breads wholesome—no yeast germs, no alum. Makes cake, biscuit and pastry of superior fineness, flavor and delicacy. Makes food that will keep moist and sweet. Is most economical, because it is the purest and greatest in leavening strength. In the easy, expeditious preparation of the finer cakes and pastries, Royal is indispensable.

Care must be taken to avoid baking powders made from alum. Such powders are sold cheap, because they cost but a few cents per pound. Not only will they spoil the cake, but alum is a corrosive acid, which taken in food means injury to health.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Life and Work of the Churches

(Continued from page 324.)

Record of the Week

North Ch. receives \$100 and the Y. P. S. C. E. \$50 by the will of Jonathan Thompson.

PERRY CENTER, N. Y., has recently raised \$1,400 for repairs on the Congregational church; also \$450 for a special missionary enterprise.

WAITSFIELD, VT.—The steeple of the church has been struck by lightning and much injured. The loss is covered by insurance. Ten years ago also the church was struck.

WATERTOWN, MASS., *Phillips Ch.*—Extensive improvements are being made in both chapel and auditorium. Mr. Charles J. Pierce has presented a \$5,000 organ.

WARDNER, WY.—The new church building, costing \$1,500, was dedicated Sunday, Aug. 26.

India and Her Famine

BY REV. J. P. JONES, MADURA

Probably no famine has ever included a population so immense as that in India today. Fifty million human beings—more than the whole population of the United States two decades ago—are among the famine-stricken of this land at present. And of these more than 6,000,000 people are being daily fed, and thus kept from perishing, by the government in its famine camps. Beyond this there are in the less affected districts millions more who are suffering from the effects of drought and know too well the pangs of hunger. Not only has government to feed millions of those, it has also to remit a large share of the taxes of these and to relax many of its rules in their behalf. It is a pitiable fact also that plague and cholera have of late been most prevalent in those regions where famine reigns absolute.

This people's power of resistance is less perhaps than that of almost any other people, chiefly because of poverty and insanitary habits. A man who struggles to exist on an income of from five to ten cents a day, for himself and family, sinks speedily, to rise no more, when that pittance is taken away from him. That man represents the mass of India's population. The helplessness and hopelessness of the masses, the desertion by parents of their offspring, the abandoning of homes and the loss of property in land and cattle, the vacant stare, the emaciated body, the tightening grip of disease and the triumph of death—these are the everyday sights of such a region.

What is being done for these poor helpless people, always subject to famines? It would take a volume to describe what the state has done during the last half-century chiefly with a view to making famines as few and as harmless as possible. Artificial irrigation has been introduced to a remarkable extent during the Victorian era. Under the supervision of the British government there are in India some 38,000 miles of canals and other works, irrigating about 15,000,000 acres, or nearly 23,000 square miles. This has cost more than \$100,000,000 and is now not only supplying the wants of many millions every year, it also brings in a fair revenue to the government. Then the state has built more than 22,000 miles of railways reaching to all districts, constituting India the fifth country in the world as regards the extent of its railroads. Post-office and telegraphic means of communication are to be found in every town and section. The state twenty-two years ago decided to lay aside \$5,000,000 annually for famines and other exceptional calamities.

One of the saddest aspects of a famine in this land is the hateful cruelty of human nature which it too often reveals. For in these trying days many hardened wretches enrich themselves with the morsels that would otherwise save many from death. The money lender finds this his opportunity to draw in his net of unrighteous gain. The wealthy merchant strives to create a "corner" in the grain which should feed his perishing neighbors. Cultured officials, who are the dis-

pensers of the state's bounty and of public charity, keep for themselves a portion of the funds intrusted to them.

On the other hand, even sordid India furnishes worthy illustrations of self-forgetfulness and of brotherly helpfulness. Were it not for the wretched caste system, which is a double curse at such a time as this, because it shuts out a man's sympathy from all men of other castes than his own, there would be much greater exhibition of sympathy and charity.

But human nature is redeemed and Christian charity transfigured in the spectacle of strange peoples and distant nations vying with each other in sending aid to prostrate India. From England, Germany, Japan, Australia, and even from Turkey, generous help has come. A touching illustration is furnished by Armenian Christian. During the terrible days of their persecution and massacre three years ago the native Christians of south India sent offerings for their relief. Grateful for this aid, the Armenian Christians are now sending, out of their poverty, liberal help for the relief of the famine-stricken native Christians of India.

The most welcome response to India's extremity is that which is offered by America. To the ordinary, as to the cultured, Hindu America is the land of freedom, of power, of promise and of generous sympathy. And the millions of money which are now flowing into the land from the States and are being distributed largely by Christian missionaries are a potent testimony to this people that ours is peculiarly the land of charity. And it is to

them an irrefutable argument for the loving power of the religion of the Christ and of the saving sympathy that pervades it.

I am sure that all India joins with the missionaries in thanking the many kind friends of the United States who have given of their substance and illustrated the Spirit of Christ, who came that men might have life and have it abundantly. And may the prayers of the church arise that this time of suffering, darkness and death in this land may also become to very many a season of light, of peace and of spiritual life.

The monument I want after I am dead and gone is a monument with two legs going about the world—a saved sinner, telling of the salvation of Jesus Christ.—D. L. Moody.

Eczema

How it reddens the skin, itches, oozes, dries and scales!

Some people call it tetter, milk crust or salt rheum.

The suffering from it is sometimes intense; local applications are resorted to—they mitigate, but cannot cure.

It proceeds from humors inherited or acquired, and persists until these have been removed.

Hood's Sarsaparilla

positively removes them, has radically and permanently cured the worst cases, and is without an equal for all cutaneous eruptions.

HOOD'S PILLS are the best cathartic. Price 25 cents.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE OBERLIN HANDBOOK, published by the Y. M. C. A., will be sent to any one interested on application to CHAS. BURN, Oberlin, Ohio.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad, provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Rooms and Board. Large, pleasant rooms up one flight with first-class board at Mrs. Mitchell's, 137 Newbury Street, Boston.

An American Lady with good references and some experience would like position to care for an invalid or aged lady. Address Miss H., 92 Chestnut St., Brockton, Mass.

Wanted. A Christian home for an orphan girl fifteen years of age, where she may help about the house and receive instruction in sewing. Address C. H., care The Congregationalist.

Love, care, every home comfort, careful instruction in music given your daughter, in family of three living near popular New England Seminary. Healthy, beautiful village. Unusual opportunity. \$10 per week. References given and required. Address Mrs. Mother, care The Congregationalist.



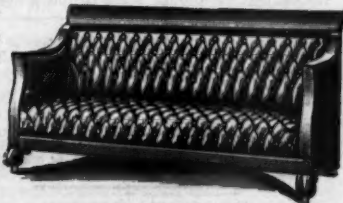
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Here is a sofa that will drive the day's demons out of your brain. You can afford to put on extra steam if night brings such relief as this.

Yet if you tried last year to find this pattern, or if you wait to find it next year, you will be disappointed. For it is not the usual sofa of commerce, but a piece of Colonial classicism, and you must catch it when it comes.

The frame is golden oak, and the covering is a heavy library leather. The seat and back are deeply tufted and very solidly stuffed. The sides are smooth. The upholstery is all hair, and the piece is good for 25 years of hard service.



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The Business Outlook

The returns or reports from the large trade centers indicate the usual increase in the fall demand for merchandise, although this demand this year is somewhat diminished by the unsettling influences of the presidential campaign. It is always so in national election periods, and, considering the fact that Bryanism is considered a great menace by the commercial and financial interests of the country, it is perhaps somewhat surprising that general trade is not more seriously affected.

As regards the prosperity of the country, there can be no question that it is real, substantial and looks to be enduring in character, provided nothing occurs to give confidence a bad shock. The great increase in the supply of gold in the country, the enormous increase in our export trade, especially of manufactures, and the fact that we now enjoy as a nation the highest credit in the world are all factors which prove that the prosperity we have been lately enjoying is not built upon sand or artificial in character.

Railroad earnings, the great barometer of daily trade, continue to compare favorably with those of last year, which were extraordinarily large. The iron and steel industry is also improving and it is asserted that there is a better immediate demand for iron than for some months. The Chinese situation is still adversely affecting the cotton export business, and those mills making a coarse grade of cottons report unsatisfactory market conditions. Woolen manufacturers are not as yet eager buyers of raw wool, but experts in the trade declare it as their opinion that wool will be considerably higher before it is any lower. Holders of leather are likewise believers in an early improvement in the movement of leather. Boots and shoes are in fair jobbing demand, but there is room for some advances in values. In the building trades a better condition of affairs is reported over a few months ago.

As regards the speculative markets, last week was as dull as any of the preceding ones, although values were for the most part fairly firm. In Boston in particular, it looks as though some large interest was buying copper stocks; this buying bears all the earmarks of knowledge of some important upward movement to come later on. It is believed that a great deal depends upon the outcome of the Vermont and Maine elections. If the Democrats make no better showing than they did in 1896 then we shall probably have a strong advance movement in stocks both in Wall and State Streets.

What and Why

Our church has received a printed appeal which has probably been sent to many other churches, asking for a contribution of \$1 toward the building fund of a Congregational church which wants a larger edifice. What should be done with the appeal? CHURCH CLERK.

Forward the circular to the Church Building Society. If that society does not indorse the appeal we should leave it unanswered.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BRADLEY—In Hilledale, Mich., Aug. 8, Rev. George S. Bradley, aged 70 yrs.
WHEELER—In Concord, Mass., Sept. 4, Caleb H. Wheeler, aged 57 yrs.

For General Debility

Use Horsford's Acid Phosphate.

Dr. W. L. SEVERANCE, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results."

Yale University has taken a novel and admirable step forward by assuming financial responsibility for the existence and development of the New Haven Symphony Orchestra. Prof. Horatio W. Parker will conduct the orchestra.

The Church Prayer Meeting

Topic, Sept. 9-15. Renewing Our Vows. Ps. 61; Ezra 18: 26-32; Rev. 2: 1-7.

What is the use of vows? Are vows once taken always binding? Why do vows need to be renewed? [For prayer meeting editorial see page 306.]

Glenwood Ranges

Make Cooking Easy.

The Glenwood agent has them.



Twenty-six Hours

Chicago--Boston

The fast New England Express trains recently placed in service over the Lake Shore & Michigan Southern Railway, afford the quickest service ever presented for travel between the west and New England.

Leave Chicago daily, 2:00 p. m., arrive Boston, 4:55 next afternoon. Leave Boston, South Station, B. & A. R. R., daily, 10:45 a. m., arrive Chicago 11:50 next morning.

"Book of Trains" tells about these and other fast trains. Copy sent anywhere on request.

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GOING ABOARD ON A BICYCLE TRIP?

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Sails as follows:

BOSTON TO LIVERPOOL.

First Cabin, Winter, \$40, \$45 upwards, depending on steamer.

Splendid new steamer "Winifredan," 10,500 tons, leaves Boston Sept. 7 and Oct. 10; "Cestrian," Sept. 12 and Oct. 17; "Bohemian" (new), Sept. 26; "Devonian" (new), 11,000 tons, Oct. 3 and Nov. 7.

F. O. HOUGHTON & CO., Gen'l Agents, 115 State Street, Boston.

DOMINION EUROPE LINE for



FAST TWIN SCREW SERVICE.

Boston to Queenstown and Liverpool.

New England, 11,600 tons, Sept. 12, Oct. 10. Commonwealth (new), 13,000 tons, Oct. 17, Nov. 14. Saloon, \$80 upwards; 3d saloon, \$37.50 upwards. For passage and further information, apply to Richards, Mills & Co., 77-81 State St., Boston.



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AT MANUFACTURERS' PRICES.

JOHN H. PRAY & SONS CO., CARPETS AND UPHOLSTERY. WASHINGTON ST. OPP. BOYLSTON ST. BOSTON.



Risibles

NAMESAKES.—*Hostess*: "Run, daughter, and bring in the new kitten. Isn't she a beauty? Her name's 'Jan ce Meredith.'"
Visitor: "O, that's nothing. We've got two at our house, and they're 'To Have and To Hold.'"

PARENTAL TRIALS.—*Teacher*: "I am sorry to say it, Henry, but your composition is not worthy of you. The rhetoric is faulty, the logic weak, the statements are based upon misinformation and the style is lamentably crude."
Henry: "My! Won't my dad be mad when I tell him that?"
T.: "But you can tell him you did your very best."
H.: "Did my best nothing. Dad wrote the whole of it himself."

LIVING ON THE BY-LAWS.—The wit of the Choates is a family trait. By overwork Rufus had shattered his health. Edward Everett expostulated with him on one occasion, saying: "My dear friend, if you are not more self-considerate you will ruin your constitution." "O," replied the legal wag, "the constitution was destroyed long ago. I'm living on the by-laws."

PROVED AN ALIBI.—"Is this the cracked wheat, Jane?"

"I dun know, mum. I ain't looked at it or teched it; an', if it's cracked, it wuz cracked afore I come here."

LIKE ANY OTHER WOMAN.—"Which side do you favor in this Anglo-Russian rivalry for Asiatic influence?"

"I can't tell yet," answered the Chinese empress. "I haven't opened my morning's mail and noted the remittances."

Meetings and Events to Come

Additions or changes should be sent promptly.

National Prison Association, Cleveland, O., Sept. 22-26
 A. B. C. F. M., St. Louis, Oct. 10-13
 Mohonk Indian Conference, Mohonk Lake, N. Y., Oct. 17-19
 A. M. A., Springfield, Mass., Oct. 23-25
 W. H. M. A., Boston, Oct. 31
 W. B. M., Boston, Nov. 7, 8

STATE ASSOCIATIONS AND CONFERENCES

Montana, Billings, Sept. 11
 Minnesota, Northfield, Sept. 18
 Washington, Seattle, Sept. 18
 Wisconsin, Green Bay, Sept. 18-20
 Wyoming, Wheatland, Sept. 25
 North Dakota, Cooperstown, Sept. 25
 Oregon, Hillsboro, Sept. 25
 Maine, Augusta, Sept. 25-27
 North Carolina, Beaufort, Sept. 26
 Colorado, Boulder, Oct. 2
 New Hampshire, Concord, Oct. 2-4
 California, Eureka, Oct. 5
 California Southern, E. Los Angeles, Oct. 9
 Nebraska-Hastings, Oct. 15
 Connecticut, Meriden, Nov. 20, 21

STATE S. S. ASSOCIATIONS

Massachusetts, Pittsfield, Oct. 2-4
 Maine, Dexter, Oct. 16, 17
 New Hampshire, Oct. 14, 15
 Vermont, Oct. 23-25

STATE Y. M. C. A. CONVENTIONS

Massachusetts, Fall River, Oct. 25, 26

STATE C. E. MEETINGS

Iowa, Ottumwa, Sept. 25-27
 New Hampshire, Laconia, Sept. 25-27
 Colorado, Denver, Oct. 4-7
 Illinois, Olney, Oct. 4-7
 Nebraska, Lincoln, Oct. 4-7
 Wisconsin, Racine, Oct. 4-7
 Connecticut, Meriden, Oct. 5-7
 Missouri, St. Joseph, Oct. 11, 12
 New Jersey, Jersey City, Oct. 15-17
 Massachusetts, New Bedford, Oct. 16, 17
 Minnesota, Albert Lea, Oct. 19-21
 Vermont, Burlington, Dec. 31, Jan. 1, 2

THE TWELFTH YEAR OF THE GORDON MISSIONARY TRAINING SCHOOL will open at the Clarendon Street Baptist Church on Wednesday, Oct. 10, 1900. Students desiring admission will meet the examining committee at 10 A. M. in the vestry, entrance at the Montgomery St. door. The courses of instruction will be along the same lines as heretofore. To those who have made inquiries concerning the school, and to all who apply, a prospectus, giving fuller particulars, will be sent. Rev. A. T. Pierson, Brooklyn, N. Y., president; Rev. John A. McElwain, 194 Huntington Ave., Boston, superintendent; Mrs. A. J. Gordon, 182 W. Brookline St., Boston, secretary and treasurer.

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